

focus

Retention of moral law

VANCOUVER, B.C. (CCP) — A 20,000 signed petition for the retention of moral law in legal reform has to be presented to the Canadian parliament by the United Citizens for Integrity, a Vancouver-based non-political and non-sectarian organization co-chaired by Bernice Gerard, Pentecostal minister and alderman, and Rev. Robert Birch, a Reformed Episcopal clergyman.

The petition, widely supported by the evangelical church groups in British Columbia, specifically requests that hardcore pornography depicting deviance and violence be prohibited, that public advocacy and assertion of homosexuality be illegal, that literature promoting genocide, illegal drugs and sadism be banned, and that adult-oriented material be restricted from minors.

Bishops protest mining

REGINA, SASK. (CCP) — There is not guarantee that, despite Canadian government safe-guards, uranium mined in Saskatchewan will not be used to create nuclear armaments, say the bishops of Saskatchewan in a letter to Premier Allan Blakeney.

Concern for providing possible raw fuel for nuclear armaments was one of four questions and problems raised by the seven bishops when they expressed their opposition to further uranium mining development in northern Saskatchewan.

Saskatchewan's potential uranium reserves, which include mines at Uranium City and Wollaston Lake, may be even greater than those at Ontario's Elliot Lake.

Prisoners in crisis

TORONTO, ONT. (CCP) — "Any person in prison is in a crisis situation," said Canon M.P. Wilkinson. "Therefore it is most important that the link between that part of God's family in prison and us in society is live and real."

Canon Wilkinson, secretary-treasurer of the Inter-Faith Committee on Chaplaincy in the Canadian Correctional Service, made this statement during the National Conference of Chaplains in the Canadian Correctional Service. Over 50 chaplains from across Canada attended the conference.

The Inter-Faith Committee on Chaplaincy acts as advisor, liaison and consultant in the recruitment of chaplains, and aims to ensure the Church's support of the chaplaincy service, said committee chairman Rev. R. Murray Tardiff.

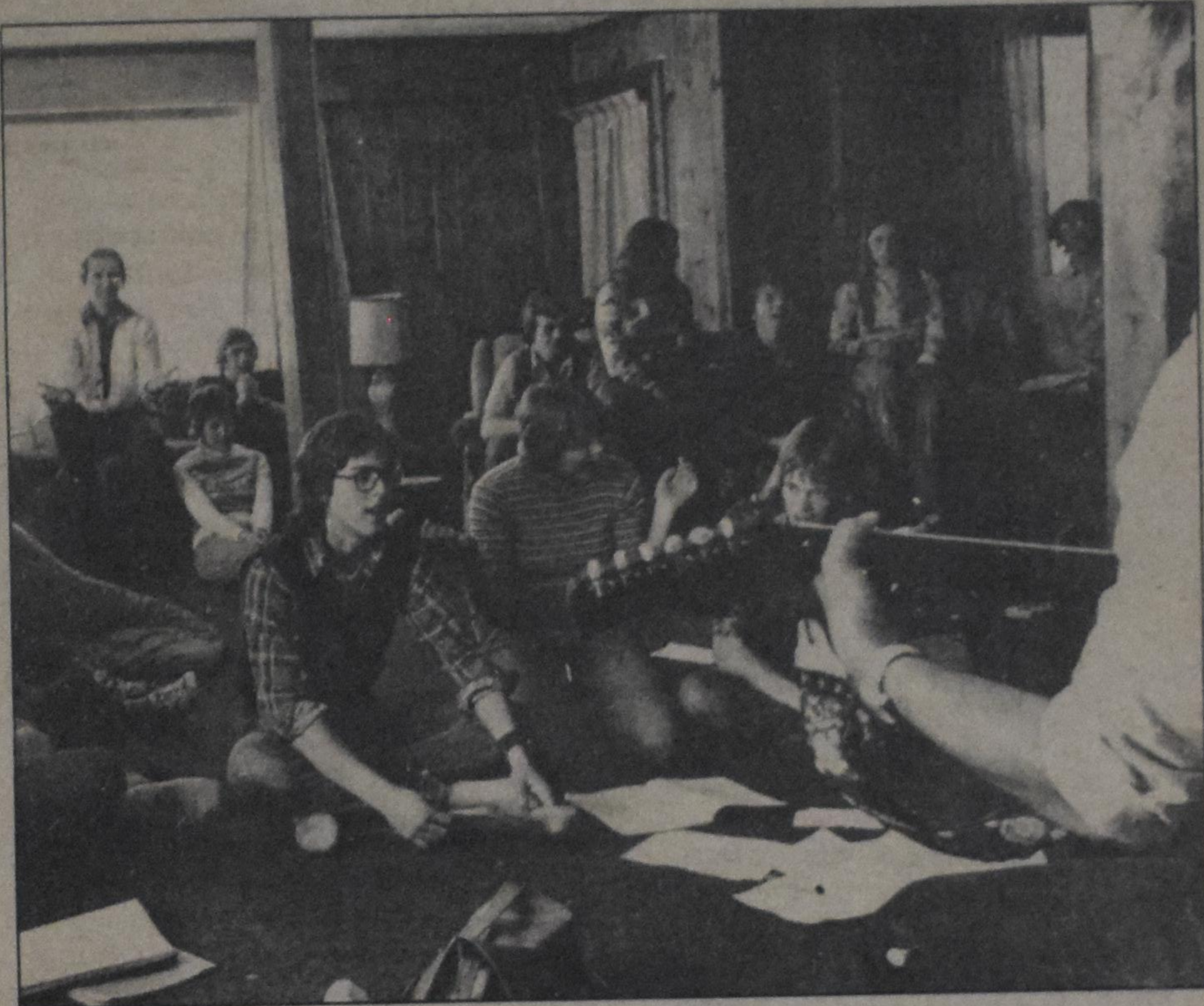
Young people to gather at Kingston convention

"There is no event in the church that brings people together like the Young Calvinist convention. And the eyes of the church will be on Quinte, especially Kingston, Ont. this August when young Calvinists from all over North America gather for their convention hosted by the Quinte Young Calvinist League." This was the statement of the Rev. James C. Lont, director of the Y.C. Federation when he addressed the meeting of Classis Quinte on January 10.

"How about synod?" joked good natured Rev. Popma. Rev. Lont went on to explain that synod had its own unique nature, limited to elders and pastors but that for broad-based inclusion of young men and women, older youth leaders and pastors, the convention was in a class by itself.

Rev. Lont, who attended the session with Joe Creech, the chairman of the Quinte host league committee and board member of the Quinte League, called on the classis to prayerfully support the "fine young people and leaders who are working hard on planning a great convention." He also called on the classis to encourage all mature Christian leaders in the league and classis to offer themselves as living group leaders (small living groups of about 10 young people) and to join in a festive joint worship celebration on Sunday night, August 20.

Over 2,000 young Calvinists are expected to gather at the facilities of Queens University in Kingston for this annual youth highlight event of the year. The Rev. Morris Greidanus will be the Bible leader. Other key leaders



will include Rev. Hans Uitenbosch, Elizabeth Elliot, Kingston pastors Harry Salomons and Bill Dykstra, the Toronto musical group Simeon and others still being contacted.

The theme of the convention, "Get Peace From The Rock" focuses on the abundant evidence of rock in the Kingston area reminding us that Christ is the Rock, in whose service there is peace and life fulfillment. This theme offers great possibilities for helping young people to acknowledge "Christ as King and prepare to serve

Him always and everywhere," the stated goal of the Young Calvinist Federation.

In his remarks of appreciation for the visit of Rev. Lont and Mr. Creech, chairman of Classis Rev. Anthony De Jager agreed that the convention was indeed a thrilling experience. He had been privileged to attend the 1973 convention in South California while serving as pastor in Artesia. He called on the churches of Classis Quinte to enjoy and support the great youth event this year.

Native judge feels kinship with new Canadians

by Rhoda Elizabeth Playfair
B.C. correspondent

Marjorie Cantryn is a Canadian Citizenship Court judge who brings a warmth and understanding to her work that is unique among Citizenship Court judges across Canada. As the first native Indian to receive such an appointment, this charming, energetic woman feels particularly close to the new Canadians with whom she works because "coming from a small Vancouver Island reserve to a large city such as Vancouver, I sometimes felt as if I were in a new country — there were so many adjustments to make to become a part of society. And I think perhaps the fact that I'm a Canadian Indian makes a lot of new Canadians happy to have me work with them. I think many of them may feel — 'Who could swear us in better?'"

Mrs. Cantryn was appointed to her position in February, 1977. She had worked in the Indian community for nineteen years and as executive director of Vancouver's Indian Centre had become familiar with government structures and been widely involved in community work. In 1975 when she left the Indian Centre she had no plans.

"I did a lot of volunteer work and, unexpectedly, was asked if I would consider an appointment as Citizenship Judge. The job description sounded interesting and challenging, so I agreed and was selected."

The warmth of her smile indicates her enthusiasm for the work she was about to undertake.

"It was an eye opener for myself," she admits candidly. "Having worked with my own people all those years, I tended to forget that other people have the same problems. This position has helped me to understand people from a lot of different backgrounds, to understand their culture and realize that native Indians are not the only ones to have cultural problems!"

Visitors to a Citizenship Court over which Marjorie Cantryn presides would have no way of knowing that court appearances and the messages given to candidates concerning the privileges, responsibilities and rights of being a citizen, account for only a fraction of her work as a citizenship judge. Prior to a court appearance, applicants must be interviewed and questions asked concerning Canada's political system, history, and background.

"We expect our new citizens to have a fair knowledge of Canada and an adequate knowledge of either English or French," she explains. Ambassadorial work in the community — "We go to ethnic gatherings and speak at schools and service clubs" — accounts for further large portions of her time, as does circuit work. The four designated circuits in British Columbia (the Prince George-Quesnel-Kamloops-Williams Lake area, the Okanagan valley, the Victoria area, and the

Duncan-Nanaimo-Port Alberni-Campbell River-Powell River area) must be visited regularly to conduct hearings and ceremonies. Once a month she goes to Chilliwack and "next week it's Abbotsford!"

Citizenship Court ceremonies in Vancouver have increased from one a week to four (with an average of ninety five candidates being presented at each one) now that Commonwealth immigrants must go through the same procedure as those from other countries. Up to fifty hearings a day are heard by the four Vancouver judges. In January, 1978, when a new Citizenship Court opened in Surrey, Mrs. Cantryn became resident judge.

"I thoroughly enjoy my position and feel that the appointment of a native Indian to this post shows that the government is recognizing that native people are ready to take on responsible positions in the future," Mrs. Cantryn says. In addition, she feels a deep responsibility for the image that her work presents to the young people in the native community — for that important if-she-can-do-it-I-can challenge that can make young people aware that they can work toward something better for themselves.

"Common sense has a lot to do with it," she says. "If you're determined, you can reach your goals. There are all kinds of opportunities for native people if we put our minds to those open to us."

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NEXT WEEK

Foundation Day

ViewPoint

Growth within the schools

It's pretty tough being a teacher in the public school system these days. It is not because their work isn't appreciated by their employers or because their working conditions are poor.

No, plunging enrollments in the public sector means that fewer classrooms are needed and when fewer classrooms are needed, then you also need less teachers. Public school boards across Canada have an overabundance of teachers and they are being laid off by the hundreds each year as schools slowly empty and are closed down in the name of economy and quality of education.

But those rough times have also been experienced by Christian schools in the United States where they have an overabundance of teachers simply because too many young people have been trained for that kind of work and there has not been a significant growth in the numbers of newly created schools.

That has not been the case in Canada...yet. Sure, smaller family sizes are affecting enrollments in some existing schools but there appears to be such a growth in the schools' supporting community that there is an ever-increasing need for qualified teachers within the Christian school movement.

Existing Christian schools, those which have been around for a decade or more, are holding their own in terms of enrollment. Some are even experiencing a bit of growth to keep their classrooms full and their qualified teachers busy.

But there is also a whole new crop of interdenominational schools across Canada and they, too, need Christian teachers. This ecumenical concept in Christian education is popular in smaller centres where the population among Reformed Christians of Dutch background find it financially and numerically impossible to start a

school.

Interdenominational schools provide a good alternative then to parents and to students. They have sprung up in centres such as Orillia, Collingwood and Stratford, Ont. Small schools have also sprung up in Vernon and Prince George, B.C. and they are being considered in Kamloops and Surrey, B.C. as well as several points east of British Columbia to the Maritimes.

It points out that the Christian school movement in Canada has not yet arrived at its saturation point, that increasing numbers of parents see the need for Christian education and are doing something about it...either by starting their own small school on their own or by joining fellow Christians in the community to develop meaningful interdenominational schools.

Existing schools, perhaps those veterans which have gone through the aches and pains of expansion in recent years, are now settling down to look at the quality of their educational programs and methods of improving that quality. Some schools have added gymnasias and physical education programs and some, too, are offering increasingly improved programs in the arts, sciences and business.

Hopefully these schools will see fit to include technical programs and wood and metal shops for students at the secondary school level.

There are various aspects to the growth and development of our students. Growth in the Lord applies not only to numerical growth of our schools, nor only to physical growth of our students, but most importantly to the spiritual growth and nurture of our covenant children.

Our schools are faced with a constant development of programs and facilities so that the students may develop as Christian young people, as individuals with a Christian perspective.

Keith Knight

by Keith Knight

NewsViews

A mission to the north

A seemingly impossible task is confronting Mr. Justice Patrick Hartt as he and his staff, which make up the Royal Commission on the Northern Environment, meet with natives in northern Ontario.

The Royal Commission was established last fall to look at development on Ontario's massive, undeveloped northland above the 50th parallel. The Hartt Commission has conducted a number of preliminary meetings in little towns, villages and Indian reserves to get local reaction. And reaction he gets.

Treaty 3 Chief John Kelly summed up the natives' case this way. "The north is the home of the Ojibway. The land is the source of our livelihood. It is the source of our identity and our pride. We must reiterate again bluntly: The northern land is ours. We will decide if mines are to be sunk here and how those mines are to be developed and operated. The Indian of the north will consider how his lakes and rivers are to be used and maintain control over that use."

Indian spokesmen charged that the streets of towns like Kenora are full of living proof that white man's development has ruined native society. Kenora has for four years been the focal point of racial difficulties which have been compounded by the economic breakdown of Indian communities nearby. Alcoholism is widespread, especially among the unemployed of nearby settlements such as Whitedog and Grassy Narrows.

The provincial ministry of natural resources and the Indians have been

battling for years over whether the north's resources — wild rice, fish, timber and materials — belong to all of Ontario or to the Indians. The Indians say they have treaty-given rights to control their development.

Mr. Justice Hartt has his work cut out for him as he and his staff move from town to village to settlement across the north of Ontario to determine what can be done with the massive expanses in terms of development. He will also be called on to make a ruling as to who has the rights to the lands north of the 50th.

We tend to dismiss that area as being vast wasteland and useless to provincial or national economy, yet we fail to realize that large centres such as Edmonton, Calgary and Saskatoon all lie above the 50th parallel. If those kinds of budding centres can be developed then there is most certainly room for similar growth in Ontario's northland.

It is Hartt's task to look at the possibilities of development and that, if development is to take place, it be done in an orderly, ecologically sound fashion. The north's white residents are seeking development to meet their needs while the Indians are looking for a preservation of their environment.

Recent articles in newspapers termed Hartt's task as a "mission impossible". It points out the difficult task which he has in acting responsibly for what is best for the north. The Royal Commission welcomes submissions with respect to northern environment. Knowledgeable Christians should come forward to address these kinds of matters.

Growth in the Lord

by Dr. Jack Fennema

The Lordship of Christ

Several years ago while I was attending Calvin College and enjoying my first class in Calvinism, Dr. John Bratt asked the students to write what they thought was the central focus of Calvinism. I quickly wrote "TULIP", quite proud of the fact that I knew the correct answer. Well, I didn't know the answer. According to Dr. Bratt (and I now agree with him) the essence of Calvinism and the reformed faith is the doctrine of the "Sovereignty of God." All other Calvinistic and reformed doctrines come under this over-arching doctrine.

That fact has everything to do with Christian schools and how we view them. For if one were to ask me what I meant by a "reformed" Christian school, I would answer by saying, "A Christian school which acknowledges the sovereignty of God over all of its activities."

Our evangelical brothers and sisters in Christ are not usually familiar with that terminology. But there is similar terminology which they do understand and accept, and that is the "Lordship of Jesus Christ." When we speak with them about acknowledging Jesus as Lord over all, we have a very real and open avenue for communicating about the essence of (reformed) Christian education.

As a footnote at this point, it is important to realize that we do not *make* Jesus Christ the Lord nor do we *cause* God to be Sovereign. Jesus is already Lord! God has always been Sovereign! It is a matter of our recognizing and accepting these truths, bowing in humble submission on bended knee.

But Christians who come from a reformed background and those who do not often view the Lordship of Christ in somewhat different ways. They don't necessarily differ, but they do tend to emphasize different points. And they often tend to ignore the area which the other thinks is vital. Too bad for if both groups were to emphasize both areas, they would probably have a well-balanced approach to the matter of Lordship. Allow me to explain.

Most evangelicals view Christ's Lordship as being over

their person. It is a personal Lordship. By this they mean that their thoughts, their words, and their actions are to reflect the fact that they belong to Jesus. Every area of their personal life is to be surrendered to Him. There must be separation from the people and activities of this world which tend to tear down one's faith, and there must be a seeking after those people and activities which are spiritually uplifting. Consequently, most evangelical Christians seek to refrain from swearing, drinking, smoking, dancing, and other like activities which, in their judgment, are not in harmony with the acknowledgment of Jesus Christ as Lord over one's entire person.

One should not be surprised, then, when an evangelical Christian who desires to acknowledge the Lordship of Jesus Christ over the education of their children views the Christian school primarily as a place for Christian living — in the moral sense.

Now, this viewpoint may be limited, but it is not wrong! Jesus Christ most certainly is to be acknowledged as Lord of our entire person. We are, indeed, called to be holy instruments, set apart for sanctified service to God. But this is an area in which many of our Christian schools are failing badly. The concepts of "separation from the evils of the world" and "consecration to those things which are true, lovely, gracious, excellent, and worthy of praise (Phil. 4:8)" are too often either missing or underemphasized within many of our Christian classrooms.

There is a two-fold result of this lack. One; our children are missing out on a vital dimension of the Christian life, and, two; the evangelicals are often turned off by what appears to them to be a lack of acknowledgment of the Lordship of Jesus Christ over one's person. So, they either keep their children in the public school where lines can be drawn clearly, or they start their own Christian school.

[In two weeks we'll discuss the Cosmic Lordship of Jesus Christ]

LETTERS

Unskilled labor

Dear Sir:

I would like to comment on Mr. Luyk's (Dec. 9) positive view of un(employment), that statement about skilled labour. And not to have a good technical school system. I like to say something about that too and ask what I think is the reason? I'm a tool and diemaker in Canada for 17 years and I trained in about 12 years, 10 apprentices, two in the last 6 months.

We take turns with 7 other

1st class toolmakers, each one takes turns for a few weeks at the time. But when they come from high school or Technical College (Ottawa) most don't know the basic's of toolmaking (an example.)

For any toolmaker, sharp tools are very important to a good finish and close tolerances and a fast way to produce faster, and a tool should stand up to that. So far the ones I got couldn't sharpen a drill or toolbit

(freehand). And not to speak how to file or use of a hacksaw or even how to hold a hammer properly. The ones who could sharpen tool bits must have had old fashioned teachers, because they looked more like dinky toys.

The companies aren't getting together with the government to get a better technical school system. If the companies want it they can get it, if they go to the government and if they can show that it would get lots of

people a job. But here is my complaint: First of all, how many companies are willing to train or take up apprenticeship training? How many work together with Manpower to get skilled labour?

In my trade most companies will give you an interview if they don't have an opening. Most will tell you if you ask if they know who needs one.

Bob Dikland
Brockville, Ont.

Like French and kids?

Dear Sir:

During each of the past two summers I have spent three weeks on an interesting activity at an interesting place. Can you guess? I was teaching the French Bible School class in Cochrane, Ontario.

Since over half of Cochrane's population speaks French, it only makes sense to try to reach the francophone children as well with the Good News. It was certainly a challenge, indeed at times quite frustrating, to try to bring across Bible stories and craft techniques in French. The children, however, are not nearly as concerned as the teacher about this language difficulty, and are very tolerant. If worst comes to worst, they all understand a certain amount of English and can explain to each other.

My problem is this: during the summer of 1978 I'll be taking summer school courses and I won't be able to go to Cochrane. I would very much like to see the French class continued, as there is a need for it. Is there someone else who is interested in helping this project continue? For more details write to Rev. Jacob Binnema, Box 518, Cochrane, Ont. P0L 1C0. You may also write me at 687 Henry St., Woodstock, Ont. N4S 1Y2.

Think about it: if you like French, like kids, and love Jesus, maybe you can serve the Lord in this way.

Jean Groenenberg
Woodstock, Ont.

Dancing is like hockey

Dear Sir:

In a letter to Calvinist Contact (Dec. 16) Mrs. Vanwyngaarden expressed her rather negative view of dancing. However, I do not think it is a disgrace to have the article "Dancing in a Christian manner at Calvin" printed on the front page of C.C. It is an issue we have to deal with and we better be aware of it.

Dancing, in my opinion, can be done in a Christian manner. One should not assume that because misuse is made of it, that therefore it is evil. God created music and rhythm and this can be expressed in dancing and enjoyed as another of God's gifts. Dance is a language of rhythm, grace and

harmony, it is a form of art. Dancing is a wholesome natural outlet of the emotions (like baseball). It develops grace, poise, timing and balance. Dancing has been described as poetry in motion.

Rhythm appears in many phases. The musician, the public speaker, the author, all make use of rhythm in the practise of their arts. In dancing we move to rhythmic music and conform to certain set patterns.

It seems that some Christian Reformed people identify dancing with sex, drinking, and distasteful music. However, this is what the world has made of it. This is not how Calvin College views dancing. Clinging to each other, as

Mrs. Vanwyngaarden states, (with someone else's spouse) of course is not dancing and certainly not Christian. But let us not condemn the fact that it is possible to dance with someone else's spouse without having an ulterior motive. I feel unfair criticism is given by some of our people on this issue.

We should not ignore the fact that many of our people do not know how to dance. They have taken their viewpoint from what they have seen at weddings or parties which were not conducted in a Christian manner. The issue is whether it can be done in a Christian manner.

Students at Calvin College have the opportunity to learn

to dance from Christian instructors, on a Christian campus, and among other Christian students. What better place is there.

Mr. B. Nymeyer (Dec. 9) states in his article that a dance can not be opened with meaningful prayer, nor can one testify or convert a partner at a dance. I find this a very unrealistic statement. Honestly, do we as Christians pray when attending a concert, opera, ballet, football or hockey game? Does this then mean that we are not committed Christians? I should say not. Let us be fully aware that in all of our activities we conduct ourselves as Christians.

Mrs. Hetty VanderLaan
Dunnville, Ont.

Do's and don'ts of christianity

Dear Sir:

Until Christ returns, I believe, we will struggle with what a Christian may or may not do, how to be in the world and not of the world.

When I was a teenager we were not allowed to use the bike on Sunday. By the time I was a young man the use of a bike seven days a week was accepted. There were a lot of no's in those days — no fairs, no card playing, no movies, no dancing, etc. etc. All these were considered to be from the devil.

I happen to be someone who loves music. When I tried once to get some fellow Christians to join our Christian band, they refused. They felt a Christian should only play

sacred music, and since our band played some marches and even waltzes at some occasions, they felt they could not join. I was puzzled and disappointed. We as a band loved to play those marches in the street, sometimes followed by the singing of "Gelukkig is het land, dat God de Heer bemind". Was that wrong? Was that worldly? I loved to play those waltzes! I found it difficult to sit still on my chair (of course, we never danced). But was that feeling sinful? Are we not allowed to use our talents to play that type of music and thank the Lord for it?

When I read the letters from Mrs. Van Wyngaarden and Mr. Nymeyer, I had to do some soul searching and thinking again. To say "no" to all forms of dancing is the easiest way out, but I am afraid it will not do.

I do appreciate the concerns of our people for Calvin College and the dancing that takes place there. After all those students are our children and grandchildren. It is not easy to train our young people in this materialistic and secular society, but we must help our children to live as Christians in this world. Let us communicate God's love to our young people and let us try to understand them too in this day and age.

Many of us remember when our children were teenagers and were allowed to drive the

family car. We did it with a prayer in our hearts, didn't we? The car is a great blessing — what would our congregations be without them. But it can also be used to murder or to tempt. We must show our children how to use the car in a responsible and Christian manner and then we may thank the Lord for our car.

When our children are planning their occupations, is there not the danger for our young people to become so materialistic that they are concerned only about the amount of their pay check? We must help our young people to be good stewards of God's Kingdom first.

The Bible teaches us there is a time for everything. It may not be the best time to confront someone with the Gospel during the dance, but I doubt if it is an appropriate time either when you are driving through a busy city. Let us be wise and practical.

Can we pray for a dance party? That depends. We are blessed with a large family and are always looking forward to our reunions. What a blessing they can be! There has never yet been any dancing, but we don't know what will happen in the future. In years to come, if some of our grandchildren ask "Opa, can we have a little dance with you"? I am not planning to say no.

I can well understand our people are scared to permit

dancing in our colleges. In the world, dancing, drinking and sexual lust seem to go hand in hand. But is that necessary? Dancing combined with drinking is sinful, so is drinking and driving and the sexual temptations are often present at places of employment. Our whole Christian life style is a fight against sin. Whatever we do and wherever we are, we must reflect a Christian way of life. Yes, we must say no to the world — but we must strive for a positive Christian alternative, a Christian life style. We are not satisfied with secular education.

Our young people must learn to see the need for a Christian way of life because Christ is Lord of all. We cannot accept worldly and secular dancing either. Therefore, I wish the leaders at Calvin College much wisdom and insight as they give our young people positive Christian direction.

Harry Mulder Sr.
Brockville, Ontario

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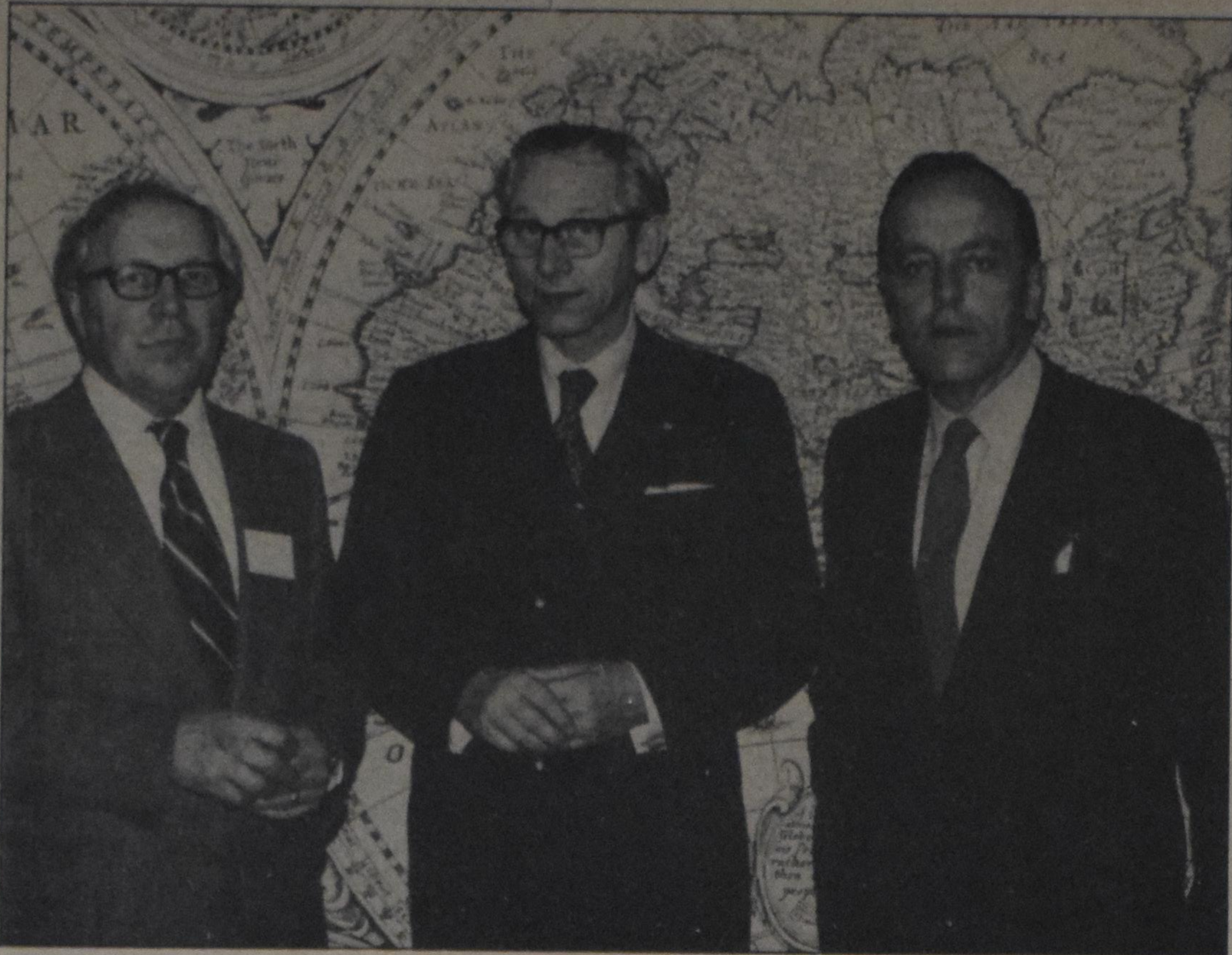
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Church Page



Key men meet at Dutch-American Historical Workshop. Left to right: Henry P. Ippel, J. Tjaarstra and Jan Willem Schulte Nordholt, main speaker.

Dutch-American historical workshop

The history of Dutch culture in America was the topic of the day early this winter when 75 persons from across the United States and Canada converged on Calvin College's campus to take part in the Dutch-American Historical Workshop.

The participants, representing diverse interests such as the historical committee of the Graafschap Christian Reformed Church, the Multicultural History Society of Ontario, and the Cornell University Libraries, were drawn together to serve their mutual interest of collecting, preserving, and disseminating information on Dutch culture in North America.

The Dutch-American Historical Commission, made up of staff of five western Michigan institutions, sponsored the workshop. The Commission representing Calvin College, Calvin Seminary, the Netherlands Museum, Hope College, and Western Seminary was organized 15 years ago as an outgrowth of the establishment of the colonial origins collection in the Calvin Library's Heritage Hall.

Since then, the Commission has been primarily concerned with history in West Michigan. The workshop was part of its new effort to reach out to other interested parties, to establish liaison and mutual assistance between various groups and interested parties in areas across the continent.

Other persons that were part of the unexpectedly large registration at the conference were staff from Dordt College, Trinity Christian College, Central College, Northwestern College, Westminster College, Western Michigan University, and the Dutch Immigrant Society.

The highlight of the workshop was its evening dinner. Recognition was given to administrators of the participating institutions and to the Dutch Immigrant Society and William B. Eerdmans for their financial assistance and encouragement. Also present at the dinner were the Honorable and Mrs. J. Tjaarstra, Consul General of the Netherlands and Dr. and Mrs. Jan Willem Schulte Nordholt, professor of history and culture of North America at the University of Leiden and the current Netherlands visiting professor at The University of Michigan.

The dinner program included a poetry reading by Sietze Buning (Dr. Stanley Wiersma) — an engaging example of Dutch-American cultural preservation. Dr. Nordholt then addressed the group on "Dutch Identity: At Home and Abroad." He gave a delightful composite of personal impressions, poetic allusions, and historical references including illuminating and thought-provoking comments such as "Dutch identity is typified by its realism, its stubborn clinging to the facts of life; it is simple, homely, a melody in A flat".

Before the dinner and during the next morning, the group met for a series of workshops. Dr. Herbert Brinks, curator of Calvin's Colonial Origins Collection and archivist of the Christian Reformed Church; Dr. Conrad Bult, Calvin reference librarian and Mr. Peter De Klerk, Calvin's theological librarian, joined to lead the first workshop, a discussion of Dutch-American historical materials and their work with Calvin's various collections.

The second workshop, "Re-

search in Dutch-American History," was led by Dr. Robert Swierenga, professor of history at Kent State University and former Calvin instructor and student. He discussed his research into Dutch immigration records and his reconstruction of the 19th century immigration from the Netherlands to America. He was joined by Dr. Gerald de Jong, professor of history at the University of North Dakota, who presented material from his recent book on the Dutch in America.

The third workshop was "Preservation of Dutch-American Culture." Dr. Harry Boonstra, Calvin alumnus and current librarian at Hope College and Dr. Walter Lagerwey professor of Dutch at Calvin, challenged their listeners to use every possibility to preserve the heritage and culture of our forefathers born in the Netherlands and America.

Participants concluded the workshop by expressing interest in another conference within two years and in establishing a permanent organization. Anyone with similar interest should write to Dr. Henry P. Ippel, workshop director, department of history at Calvin, or Mr. Peter De Klerk, president of the Dutch American Historical Commission, care of Calvin Library.



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Business and industrial chaplaincy planned

The Christian Reformed Church's chaplain committee solicits the assistance of individual churches and/or classes in establishing active models of business and industrial chaplaincies. Synod 1977 authorized the chaplain committee to explore, design and initiate active models of such chaplaincies over a period of three years. The chaplain committee has been busy in gathering materials, making studies and determining the types of models which would be most feasible to activate. At this stage we now need to know where this can best be accomplished.

The question the chaplain committee is asking is quite simple: which church or churches, which classis or classes are willing to work with the Committee in this endeavor? The committee is going to churches and classes because they see this ministry as being valid only if it is directly related to the church. The joint effort would be in such areas as development, supervision and funding.

Each model would have a primary and secondary element. Most business and industrial chaplaincies have pastoral, missionary, educational and prophetic elements and these could be combined into workable models. The chaplain committee is quite willing to work with others in exploring a combination of other proposed models.

If a church or churches and/or a classis is interested in developing a business and industrial chaplaincy, please contact: the Chaplain Committee, Rev. Harold Bode, 2850 Kalamazoo S.E., Grand Rapids, Michigan 49508.

Church News

CHRISTIAN REFORMED

Called

-to Fruitland, Ont., Rev. Ralph Koops of Chatham (Grace), Ont.
-to Burlington, Ont., Rev. Gerrit Sheeres of Zeeland, Mich.
-to Wyoming, Ont., Rev. Peter Kranenberg of Strathroy (East), Ont.
-to Trinity Christian Reformed Church of Abbotsford, B.C. Rev. C. Harry Salomons of Kingston, Ont.

Accepted

-to Belleville, Ont., Rev. Hendrik Getkate of Sarnia (First), Ont.

Classis Huron

Classis Huron in its meeting January 18, granted the request of 42 families in the Waterloo area to organize a church in the spring. Correspondence and inquiries should be directed to the secretary of the organizing committee, J.H. Zwijgers, 474 Parkwood Court, Waterloo, Ont. N2L 4A8.

CANADIAN REFORMED

Called

-to Watford, Ont., Rev. C. Van Spronsen, missionary in Brazil.
-to London, Ont., Rev. C. Van Dam of Brampton, Ont.

Declined

-to Neerlandia, Alta., Rev. K. Bruning of Armadale, Australia.

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nurses,
working
young people
moving into the
greater Toronto
area...

for information about the Christian Reformed Church in the Toronto area please write:
COUNCIL OF CHRISTIAN REFORMED CHURCHES OF GREATER TORONTO, BOX 216, STATION R, TORONTO, ONT. M4G 3Z9

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RES News Exchange

Reformation in Spain

SPAIN— After hundreds of years of oppression in an almost exclusively Catholic country, Protestants in Spain are becoming accustomed to their freedom. Not until 1968 did the Protestant churches in Spain obtain legal recognition. Before then it was illegal for them to meet in a church or to publicize themselves. Protestant literature had to be smuggled into the country.

With the death of Franco in 1975 a new era was introduced in Spain and the last years have seen the introduction of many changes. Protestant churches have now become visible. The largest evangelical groups in Spain are the Plymouth Brethren, with 95 meeting places and 5,000 members, and the Evangelical Baptists, with 58 meeting places and 5,000 members. The Jehovah's Witnesses claim to be the fastest growing body with almost twice as many members as any evangelical church.

Presently about 150 North American missionaries are working in Spain. The Protestant presence has been strengthened by the availability of Protestant literature and increasing access to radio. The Spanish Back to God Hour of the Christian Reformed Church is broadcast on national stations and by short wave from Monte Carlo.

Last April the Reformed Presbyterian Church of Spain was organized with six congregations in Madrid, Barcelona, Mataro, Sevilla and Malaga. But despite their new freedom, Protestants still form a small minority in a country where the Catholic Church claims 99 per cent of the population.

Protestant parents have to send their children to schools run by the Catholic Church in which instruction in the Catholic faith is obligatory. Children are under constant pressure to conform to Catholic patterns of thought and behavior. It took tremendous courage to open the first Protestant Christian school five years ago. Since then, seven more have been established. There are only three seminaries and six Bible schools in Spain which together train only about 200 leaders for the Protestant churches.

Writing for a Christian Reformed audience in *The Banner*, Roger S. Greenway, Latin American Secretary of CRC World Missions, holds up Spain as a new challenge to the mission of the CRC. Other evangelical churches have also seen the challenge. The Reformed Presbyterian Church, Evangelical Synod recently appointed its first missionary family to work in Spain.

Wiersinga

AMSTERDAM — The consistory of the Reformed Church of Amsterdam has stated its agreement with the pastoral writing on the atonement issued by the last Synod of the Reformed Churches in the Netherlands in response to Herman Wiersinga's teachings [*Verzoening Met God En Met Mensen*].

Initially the Amsterdam consistory had taken issue with Synod's judgment that Wiersinga's views were inadmissible. The consistory had been charged with the responsibility of seeing that Wier-

singa did not push his views in his official capacities.

A synodical committee was appointed to talk with the Amsterdam consistory at the beginning of this year. The consistory explained at the meeting with the committee that it stood wholly behind the view of the atonement as expressed in the synodical report *Verzoening*, what it reacted against was what it took to be the first stages of discipline against the person of Dr. Wiersinga. A conflict was thus averted when the synodical committee explained that Synod had not intended to bring disciplinary proce-

dures to bear on Wiersinga, it only wished to reject his teachings. Like all consistories, the Amsterdam consistory has to guard against the propagation of teachings contrary to the confessions, and not allow Wiersinga to "push" his views.

Discussion on the floor of Synod centered on what the word "push" meant in the Synod's charge to the consistory: whether it meant that Wiersinga had been completely forbidden to speak on the subject. A deputy explained that Wiersinga had only been forbidden to propagate his ideas in preaching and cate-

chetical instruction. Synod resolved that it is the task of the Amsterdam consistory scrupulously to oversee Dr. Wiersinga in this matter and to continue the discussion with which it has been charged.

The consensus of Synod was that now Dr. Wiersinga and the consistory of Amsterdam be left at peace for awhile. Delegate Rev. H. Borgers added that Wiersinga, then, should cooperate in keeping the peace by not publishing another book on the subject. He felt that the synodical curb on Wiersinga should have been interpreted to apply to his writing also.

To: Radio Today, Chicago, U.S.A.

"GREETINGS IN THE NAME OF JESUS"

Dear Pastor,

Accidentally one morning when I switched on the radio, I was privileged to come across your "Radio Today." I thank God for your message on "Faith" which enriched me spiritually.

Since two weeks ago I have not missed your program. Your message keeps me thinking throughout the day.

Please send me your publication, "Daily Bible Reading and Prayer."

May God Bless you and your ministry,
a friend in Christ

It is the goal of The Back to God Hour to touch the hearts and lives of listeners with the Gospel.

The letter reproduced was received in response to Radio Today — an overseas English language broadcast of The Back to God Hour. In November of 1977, The Back to God Hour received mail from listeners in 48 countries in response to the overseas English broadcast alone. Mail came from Europe, from South America, from the West Indies, from Asia. It came from Jamaica, Ireland, Egypt, Korea, and Samoa.

Some of the letters are from persons who listen regularly. Most are from listeners who want to relate how they found the program — and to advise that they are now regularly listening. Those who write regularly are sent literature specifically written to guide

them in their understanding of the Christian faith.

Your broadcast missionaries now use eight languages to reach listeners around the world. The English broadcast ministry alone was used by God to reach men and women in more than 48 countries last November with the saving message of salvation. Praise be to Him!

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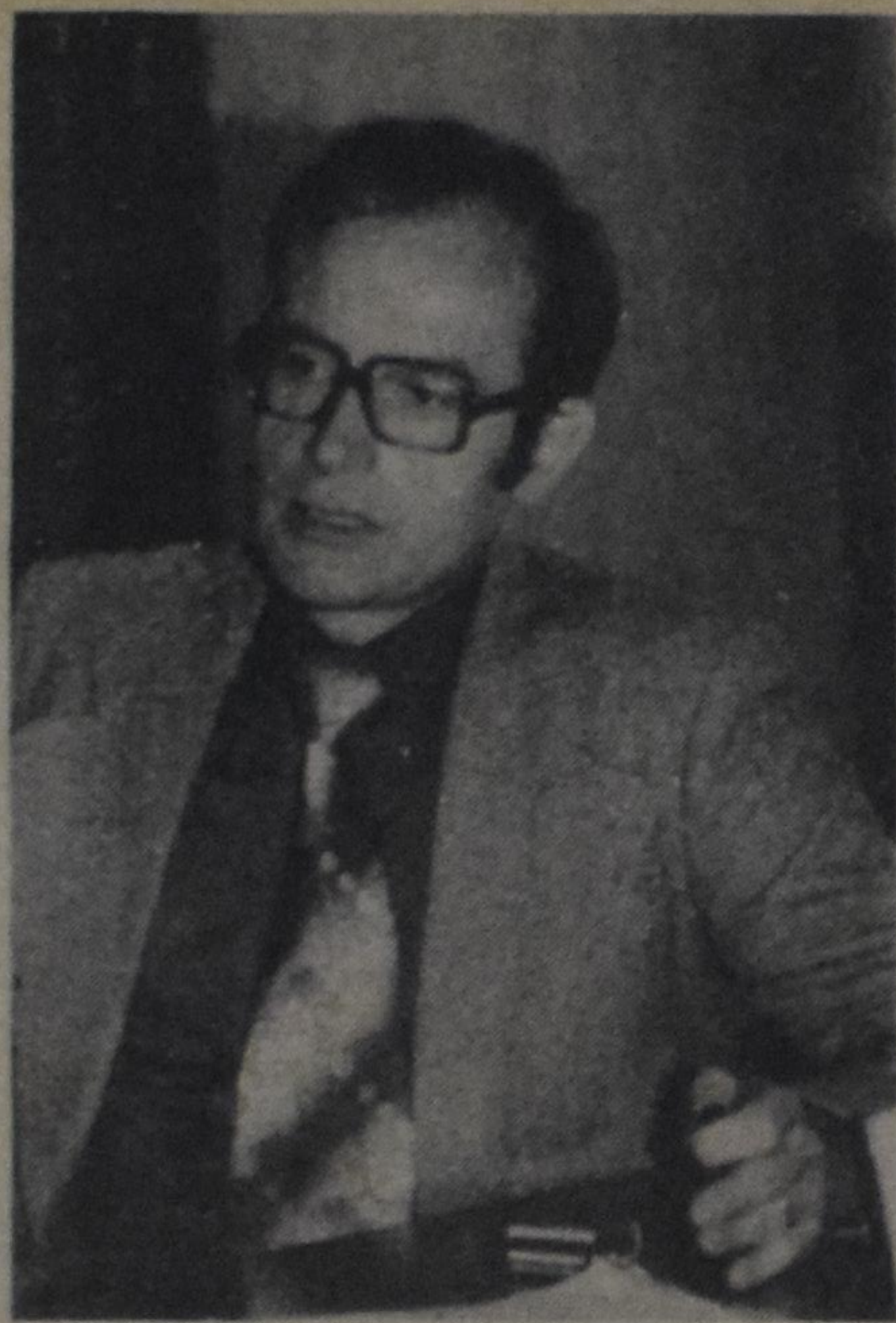


Vandervelde joins ICS staff

The Institute for Christian Studies welcomed Dr. George Vandervelde this September as the ninth staff member to its teaching and research faculty. Appointed in the area of systematic theology, Vandervelde joins Dr. James Olthuis as the second professor in theology at this graduate school.

Due to the importance of theology in Christian studies, the Institute's governing boards felt a second appointment in this area was an important step to take. They also felt that the uncertainties of our present age call for renewed attention to the biblical teachings of such important themes as salvation, sin and creation. Through the work of Vandervelde and in cooperation with other Reformed theologians, the Institute hopes to make a contribution to the understanding of central biblical teachings in relation to the needs of our times.

Born in the Netherlands, Vandervelde immigrated to Canada in 1952 and settled in Edmonton, Alberta. After graduating from Calvin College and Seminary, he studied under the Reformed theologian G.C. Berkouwer at the Free University of Amsterdam and received his Ph.D. degree in 1975. His doctoral work centred on contemporary Roman Catholic theology, which probably has the most powerful Christian tradition in foundational theology today. His published doctoral dissertation is entitled, *Original Sin: Two Major Trends in Contemporary Catholic Reinterpretation*.



During his years in the Netherlands Vandervelde also did pastoral work in the Gereformeerde Kerk in Amsterdam and held a teaching research fellowship at the Free University with Prof. J. Veenhof.

This summer he taught a course in Christology and Soteriology (on the person and work of Christ and on salvation) at Fuller Theological Seminary in California.

The Institute for Christian Studies is a school which serves students who already have their B.A. and who wish to gain a biblically reformed perspective in their graduate study. It offers two degree programs, the master of philosophy (M.Phil.) and Ph.D., as well as a one-year Certificate in Christian Studies. It also serves students at campuses throughout Canada and the U.S. through its Campus Outreach Program.

by Rev. Ralph Heynen

PASTORAL COUNSELLING

Many people are teaching courses in assertion techniques or assertion therapy. Usually there are six sessions in small groups and the members are encouraged to move from aggressiveness to assertiveness. Aggressiveness means that a person has a tendency to dominate. He is indifferent to the rights of others.

Assertion stresses self-confidence and boldness in expressing our actions. Many people have been helped in learning assertion techniques. They can speak up more freely, they are more able to come to themselves and let others know who they are. Marriages have been helped a great deal because of the fact that people can assert themselves. I've even heard of people who have said it has enabled them to be better witnesses because they dared to talk, they dared to express themselves.

In a discussion group in which I was involved with a number of pastors and their wives, the thought was suggested that assertiveness is hardly in line with the Christian way of life. The leaders of our group felt that it was better to use boldness or to be bold because this is the language of the Bible. When the assertiveness that is taught in a secular class is put under the scrutiny of the Christian life view, it falls short. It centres too much on the matter of a person who stands up for his own rights, who develops his ability to speak up in the rough and tumbled world, but who does this with too little regard for others. It stands in contrast to the Christian way of looking at life.

Besides being somewhat self-centered, the secular way of looking at assertiveness has secular standards. It doesn't think first in terms of what the Bible teaches, but what people think are their rights, or how people can infringe upon their rights. There is a danger of neglecting the rights of others because of our concern with ourselves. The Christian view of life rests upon the standards that are given in the Bible. It is for this reason that the scriptural term "boldness" is used. This speaks about the courage to speak out, to act, to show that we have personal confidence. Confidence that is borne out of our faith in God and that centers in Christ.

In the Bible the word "boldness" is used in a commendable way. King Solomon tells us in Proverbs: "the righteous are bold as a lion." This means they are confident, they don't move through the world in a timid way, but like a lion they move through this world because they are bold and confident.

There is also a tenderness in the word. In Hebrews 13 we are told we can boldly say the Lord is my helper. In Hebrews 4 we can pray with boldness, confidence. These passages give insight into Christian assertiveness. They give new meaning to the word boldness. The basic quality of the Christian life is love; a love for oneself, and a love for others. These two go together, we are told love others, as we love ourselves. We develop a sense of personal confidence and we express this in a loving way. This doesn't say that we may not be assertive in our affairs in this world.

A mother who is well past her middle years bought a piece of furniture. When it was delivered it clashed with the rest of her furnishings and she must have called the store in a rather timid way, at least not with great assertiveness. She called the salesman and asked him about it. He said: "No we can't do anything about it, it is yours, you ordered it, we delivered it."

Christian Assertiveness

This mother had a daughter who had taken some training in assertiveness. She walked into the store and up to the salesman and said, "You will have to take this bit of furniture back." He didn't reason, he didn't argue he said, "Sure our purpose is to please our customers. We would be happy to send a truck to pick it up. If your mother wants to pick out something else that would be fine."

What's the difference? The one person approached with a hesitancy, the other has a greater sense of boldness, assertiveness. She is not going to be intimidated by others. This is true, I think, in life in general. In our business dealings, in the way we deal with our families and the way we deal with others, we need that spirit, it is part of the Christian life.

Along side of this, we also learn the lessons of self-denial, of turning the other cheek or going the second mile. We have no right to run rough shod over the rights of others just because of the fact that we want our own way. Jesus didn't do this. He was meek and he was lowly of heart, but when he was criticized by the pharisees he spoke rather harshly and he spoke up boldly, because of the fact that he didn't want sin to run its course. Going the second mile isn't just something for a weak person or a submissive person but it lays a program for positive and constructive ways of handling difficult problems. Going the second mile means we go this by choice.

In a good marriage the Christian cannot be submissive and quiet always. In a good marriage we are able to speak up, we are able to talk, we are able to share, we are able to confront each other if need be. If one person dominates the marriage and the other person is a goody-goody who goes along, who never asserts oneself, who never shows any boldness, you have a one-sided relationship. You do violence to the one person who takes a mousy attitude in the family. The healthy approach is that we are willing to confront each other, to speak out boldly against that which we think is wrong. The ultimate goal is to strengthen the bond of love.

Timidity is not really a Christian virtue. We are told in the Bible that we are not to be timid or afraid, or to move through this world as though we didn't know what to say or what to do. We live in this world with the confidence that this is our Father's world and as we live among others, within the church, within the community, we have the boldness to speak freely; that's your task and that's mine. Otherwise, we are not fulfilling our responsibilities as Christians.

Parents need this kind of boldness within the family to deal with their children. There is no room for cry babies, sissies and people who are scared of their own shadow in this world. We should teach children to live a vital and positive life.

A child needs to learn that the Christian does not allow himself to be pushed around or trampled by others. The goal of the assertiveness of the Christian is to reflect a positive Christian spirit in a grossly secular world. We read in the Acts of the Apostles: "When they saw the boldness of Peter and John they wondered and they recognized that they had been with Jesus." I wonder if that isn't the secret of true Christian assertiveness? They have been with Jesus, and a relationship with Christ leads us to speak out with confidence in a world like ours.

Fourth of five articles

The church in the mirror of the nineteenth century

by John D. Hellinga

The ongoing Reformation

The Christian church faced many enemies during the 19th century. Theological liberalism, with its emphasis on a reinterpretation of the Reformed creeds, denied such important Scriptural truths as the deity of Christ, the inspiration of Scripture and the Holy Trinity.

Charles Darwin's evolutionary theories gained rapid popularity and posed a real threat to historic Christianity, not only in its denial of the Biblical revelation of creation, but more insidiously as a radical counter-religion with an un-Christian world-and-life-view.

Social injustice in the 19th century cried to high heaven. The poor laboring class was manipulated and enslaved by capitalistic farmers and industrialists who claimed to be Christian.

The industrial revolution gave the 19th century great optimism. Some day, so the humanists proclaimed, all man's problems, even those caused by sickness and death would be solved.

Abraham Kuyper, reared in a typical modernistic home and trained by "enlightened" professors in the University of Leyden, began his ministry as a liberal minister in a small congregation. Here, under the influence of an uneducated woman in the congregation, this brilliant young preacher began to rediscover the Reformed faith.

Groen, as well as many others in the Reveil movement, gradually discovered that the thinking of the modern Western world was shaped by the secular humanist. There was no room for the Christian in the public marketplace of life. In the opinion of the humanist, a Christian could not really be a politician, scholar, scientist, or teacher unless he was governed by the principles of humanism in these fields. Christian principles belonged only in the church and the inner closet. Political platforms, educational policies, and business ethics were to be shaped by the secular (Godless) principles of the humanist. This created chaos in public life. Groen demonstrated that such unbelief had to lead to revolution.

After Abraham Kuyper, the young pastor of Beesd, discussed with Groen the stronghold of secular humanism and the all-embracing claims of the Gospel, he became a restless preacher. The task of the church (body of believers), so he proclaimed, is much greater than a battle against theological liberalism in the institutional church. God's

Word must shine again on every area of life. The evil one must be told that he does not own this world, that he has no right to shape society by his own Godless and anti-Christian philosophies. He must be told that God is on the throne in His own, the Father's world. And Christians must be told that they may not withdraw from this wicked world, but that they must conduct themselves as worthy stewards of God's creation, honoring the Word of the King for all of creation.

With this Biblical vision of the Kingship of Christ, Kuyper recognized that journals were needed to cultivate the Christian conscience of the people in the nation. Even more, the greatest need of the hour was the establishment of a Christian university, where teachers, writers, ministers, politicians, and other leaders in society could be trained in the light of God's Word to give Christian leadership to the masses. In 1880 Kuyper officially opened such a free university by giving his famous speech, "Souvereiniteit in eigen kring." In this speech he explained that this academic institution would be free to perform its own responsibilities in direct obedience to God's Word and thereby become a blessing for all the rest of life.

How could this one man accomplish so much in his lifetime? He was gripped by God's Word, which opened his eyes to the broad implications of the Gospel of the Kingdom. Kuyper, however, also knew the power of the "kleine luyden," the common people. Through the redemption of Christ, all believers were restored to office. The clergy or educators are not the specialists in the Kingdom. All of God's people share God's image and are crowned as kings in God's Kingdom.

Kuyper's common people were not the social outcasts or the unproductive parasites; they were the strong, hard-working farmers, carpenters, day laborers and fishermen. Why were they the powerful ones in the Kingdom of God? The "kleyne luyden" loved

the Reformed faith! They had not sold out to an "enlightened" rationalism, but continued to stand firmly on the Scriptures and the Reformed confessions. These people of God had sufficient spiritual stamina to travel twenty miles on foot along hot, dusty roads to hear the Gospel.

Kuyper saw their spiritual power, and he mobilized them to great things in God's Kingdom. When this learned preacher proclaimed the Word of the Kingdom, his listeners came from all over: the fishermen from the Dutch islands, the tough dock workers of Amsterdam, the poets, writers, lawyers and teachers of the revival movement.

With these people Kuyper fought valiantly against the humanistic spirit of the age and with them he worked a radical reformation in the many areas of public life. The overwhelming powers of the 19th century humanist culture presented a constant threat to the people of God. Kuyper had to unmask its insidious influence and warn God's people to remain unspotted and refuse identification with this world. At the same time, he was, in a truly Reformational way, a man of the world with great appreciation for science, art and literature. He urged his people to leave their separate sectarian corner, assigned to them by the secular humanists.

Common people with a great Kingdom perspective, ordinary citizens with a national and world task, under the sovereign rule and protection of God — that was the theme of his life. Thus the sovereign God used him, in a unique way, to perform His reformation of the people of God. The fruits of this Reformation — a wonder of the 19th century — are still seen today in the existence of our Christian schools, colleges, the National Association for Christian Political Action, Christian labor movements, etc. Yes, wherever God's people manifest the vision of the Kingship of Christ in all spheres of life, there something of the fruits of the labor of Kuyper and his colleagues can still be seen.

Dividing your estate

We come into the world naked, and leave it with no more. Everything we have ever "owned" has only been a loan from God, to be managed for His glory and honour. When God calls us to eternal rest and tells us He no longer needs our services as managers in His creation, it is appropriate we leave our affairs in order. Just as any manager or employee would try to leave his work orderly so that the next person can take over with the least disruption and problems, so also our will is to provide these guidelines.

To whom do we pass on our possessions? If we are married, we should first consider the needs of our spouse (echtgenoot). A spouse is an important partner in coming to the current financial situation in life. We are bound to one other in most of our decisions. It is, then, from the standpoint of Christian responsibility (also enforced by Canadian law), appropriate that we give enough to our spouse that he or she can manage the needs of life.

Our second responsibility is to our children, particularly younger ones. We will make provision for their regular care, but also for Christian school tuition if we wish them to attend Christian schools and perhaps even arrange for higher education costs to be paid from the estate.

In most circumstances in which there are infant children or children still in school, the surviving spouse has a great financial responsibility in bringing up these children. Therefore, the bulk, if not all of the estate, should be left in some form to the surviving spouse.

If we are single or widowed, there is a wide choice of what to do with our property in a will. We should consider carefully the needs of those we plan to remember.

When we have made provisions for people close to us or for whom we have responsibilities, we can consider the larger family of God. As Christians we carry on many activities in cooperation with our fellow Christians. These include evangelism and missions, education at various levels, journalism, social justice, care for the sick, poor and disadvantaged. Usually these activities are carried on by non-profit or charitable organizations for the sake of the community. Gifts can be made in a will to these causes for their benefit, and for our own benefit as well.

Since there are a number of alternate ways to divide an estate, professional help would be valuable in determining which course is most suitable to the particular needs. Some accountants can give ideas, an estate planner would know. Most lawyers can write up your desires and needs in a proper will, taking into account advice from other experts in complicated cases. Christian Stewardship Services also provides the service of discussing some of these alternatives, a free of charge service. Simply call or write for an appointment. Christian Stewardship Services, 455 Spadina Ave. #210, Toronto, Ontario M5S 2G8. Phone: 1(416)598-2181).



Next time: Taxes after death

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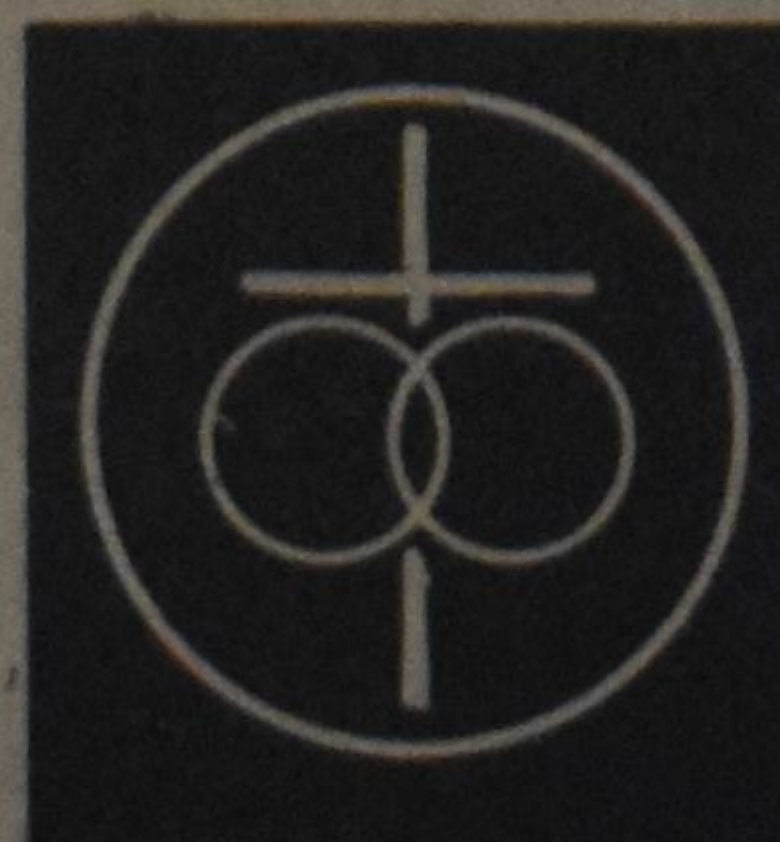
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and

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are offering a joint stipend for training in *Clinical Pastoral Education* for year Sept. 78-May 79. For more information Contact:

Chaplain Gordon Kleft
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Interdenominational Christian school opens in Stratford

by Ann Klooster

Lots of happy, excited people came to enjoy the official opening of the Stratford District Christian School in Stratford, Ont., on November 18, 1977. We were clearly aware of the great miracle that had unfolded around us.

As Conrad Van Dijk had pointed out in his opening comments, God had led us and provided for us from the beginning. Faith in Him was the first requirement and the blessings would be greater than our expectations. While the children were being transported first to Kitchener, and, later, to Woodstock we had been planning for and praying for a school of our own. By the Spring of 1977, we were confident that the time had come to set up our own school in Stratford.

We will never forget how the zoning changes necessary for our building were granted only 3 weeks prior to September. How the people prayed! The Lord sent workers who were tireless and cheerful. Miracles happened daily — school equipment of every sort was offered at below cost; walls were removed; painting and cleaning were completed and — the Monday before school started — there it was! Only the outstretched arm of the God of Jacob could turn an abandoned health spa in a weed-filled field into a cheery, well-equipped school in 3 weeks!!! Praise God!!!

Our school was officially opened in a unique way. Our principal, Mr. Julius de Jager, and the entire student body symbolically opened the school by opening scrolls depicting the various subject areas such as math, bible, science and music. With each discipline a short paragraph was read that reflected how it is taught in the light of God's Word. Mr. de Jager emphasized that a school is "kids, books, and curriculum" and not just a building. The student body then sang "Clap Your Hands, All You People!" with much joy; lifting their hands in praise to God.

Congratulations were received from a number of dignitaries present. Our Member of Parliament, Mr. Jarvis, the Member of the Provincial Parliament, Mr. Edighoffer

and the Mayor of Stratford, Mr. Culliton, all welcomed us into the community and extended their best wishes to our endeavour. Neighbouring Christian schools, particularly Woodstock Christian School expressed their hope that God would continue to bless us. Hank Hultink, as Interim Director of the O.A.C.S. charged us to cooperate with our staff and to carry the burden of the school together with the teach-

ers.

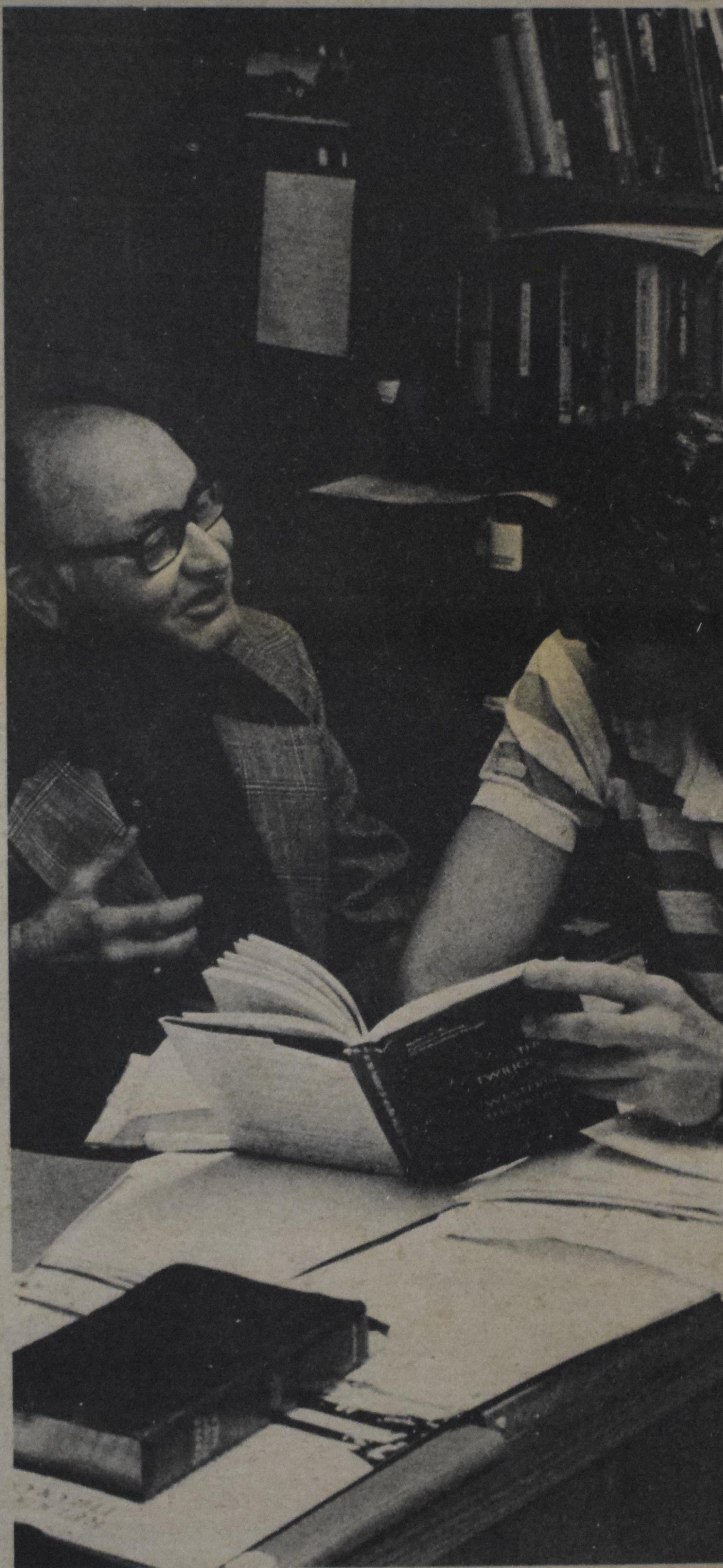
Our guest speaker, Rev. John Hellinga, opened the Word of God for us at a peculiar chapter. Beginning with Genesis 6:2 Rev. Hellinga charged us to be culturally active in this world. He pointed out clearly that Christians are directed by God's word to be busy in all aspects of our culture. Christian schools were not places to retreat into but a place to

begin that task of dealing Christianly with all of God's Creation. For this reason, he stated, Christian schools should strive to be of the highest calibre, academically. Children are to be prepared in the school to face the world boldly and solve world problems in the light of God's Word.

We as parents know our children can go joyfully out

into the world praising God, clothed in His armour and led by His Holy Spirit!

Our evening was concluded by singing "Praise and thanksgiving" and prayer. Later, over refreshments, many people remarked on the beauty of the praise in song that rose to our beloved Father. We know that this feeling of praise, joy and thanksgiving will increase as we go forward in the Will of our God.



Calvin professors have more than big ideas.

It's great when professors are dedicated to—and excited by—what they teach. But it's not so great when huge classes and "publish or perish" pressures keep professors from really getting to know their students. At Calvin College we believe in the importance of vital contact between professors and students. That's why we like the shape we're in: we place an emphasis on our teachers spending their time teaching, and with about 4,000 students and over 200 professors, Calvin offers students many "getting to know you"-size classes. In fact, many instructors find out who their students are during the first few weeks of class; all of them are eager to see students outside of class as well as in class.

These concerned Christian professors are academically well-qualified: over 2/3 of them have PhDs. And, equally important, they thoroughly enjoy their teaching and the chance it gives them to express what they believe. What else does Calvin have to offer? Twenty-six major fields of study alive and growing to keep students alive and growing. And a vital Christian community that encourages students to make a personal commitment to know and live what they believe.

For more information about what Calvin believes in, write Director of Admissions, College Center 16, Calvin College, Grand Rapids, MI 49506.

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CALVIN COLLEGE

BUSINESS

The new internationalist

by Arie Verduijn

Today I received the 58th issue of a unique and remarkable magazine, which deserves to be read by all teachers and board members of our Christian Schools. It is the December 1977 issue of "The New Internationalist", devoted entirely to the upbringing of children, and to how their minds are shaped while they are young at home, in school and elsewhere. It deals with how, in the past and now, children were and are indoctrinated to become the kind of people desired by those in authority: From the 18th and 19th century in England and the U.S.A., to the 20th century Western Public School system, populated with children whose values and attitudes have been shaped to a large extent by T.V. violence and consumerism, and to the present systems employed by the Chinese and other communist societies.

Unlike the CJL newsletter, dealing with some of the same concerns as expressed in this magazine, it is not a Christian publication. Yet this particular 32-page illustrated production is underlining many thoughts expressed by Christian authors and reports on the results of the educational methods found in China and elsewhere, without endorsing the ideologies and political systems per se. Before dealing with the contents in more detail, I would like to tell a few things about the magazine in general.

The New Internationalist is unique because no other magazine that I know of is devoted entirely to report on the issue of world poverty; to focus attention on the unjust relationship between rich and poor worlds; to debate and campaign for the radical changes necessary within and between nations if the basic needs of all are to be met; and to bring to life the people, the ideas and the actions for world development. It is remarkable because in its short existence since 1974 this U.K. publication has gained international acceptance due to the quality of the contents based on facts.

This magazine is published by Devopress, a company jointly owned by Oxfam and Christian Aid. Edited, produced and sold by N.I. Publications Ltd. with a staff of young, enthusiastic and concerned workers, it may be ordered at New Internationalist and costs U.S. \$12.00 per year. Many non-government organizations such as SHAIR, 350 King Street E., Hamilton, L8N 3Y3 subscribe to it and keep it in their reference libraries.

Space and time do not permit to start quoting from the contributions in the many issues published so far. Each issue deals with a specific theme. The 1977 themes were (from January to December): The Greater terror — Violence and social change; Whose Alternative Society? — Cooperatives and communes; Bangladesh Revisited; Patient Power — Giving Health back to the people; Swords and Ploughshares — Arms and the Third World; Population — Birth Control and Wealth Control; Disasters — Acts of God and Man; Education for What?; Food First — Beyond the Myth of

Scarcity; Women; Third World Power — Producer Cartels; The World is Young — Children.

Now about the issue, specifically recommended for reading. Again, we can only give only a cursory view of the contents.

In an Editorial with the title: "The Hand That Rocks The Cradle" a kind of summary is given. Peter Adamson looks at some of the "value-control mechanisms ticking away underneath us." Quite a few forces are at work. Do these forces — be they parental example, family and community life, child care and educational practices, political and economic systems, the media or whatever — feed the potential for aggression and competition and starve the potential for peaceful, just and co-operative behaviour; or is it just the other way around? "Are we talking about indoctrinating children? Yes, we are. All societies indoctrinate children whether they like it or not. The important question is what we are indoctrinating them with." Adamson then gives examples from various world areas. "The point is... that Western children are also recipients of powerful, if more subtle forms of ideological training and value formation".

Adamson's introduction "As the Twig is Bent" mentions the thoughts behind the actions taken over the centuries.

Myron Winick, one of the world's leading authorities on malnutrition and brain development, argues that the chain of poverty, malnutrition, mental retardation and continued poverty, imprisons millions in a cycle which can and must be broken. Elsewhere in the magazine is an illustration of how in India poverty of this kind exists next door to rich people

Almost a quarter of the world's children are now growing up in the People's Republic of China. Most of what we know about how they are growing up is based on the visit to Chinese homes, kindergartens and primary schools by thirteen Western child-care specialists. "Childhood in China" is the title of both the article and a book, edited by William Kessen (Yale University Press). This report alone is worth the effort laying hands on the magazine. Obviously only communists advocate the Chinese system, but the results attained by the Chinese are extraordinary. As Christians we should learn to apply the good things in a bad system, especially since the tenets are found in Scripture: The children learn to co-operate rather than to compete.

In this respect it is very appropriate that one and a half page is given to the efforts by Jim and Ruth Deacove of R.R. #4 Perth, Ontario K7H 3C6, to design, make and sell non-competitive games.

In summary then, here is a magazine worth reading to inform us of world situations and facts not found elsewhere; while also assisting us as Christian parents in thinking about tomorrow's society and the consequences for bringing up — at home, in church and school, and elsewhere — our children, who will be part of that society.

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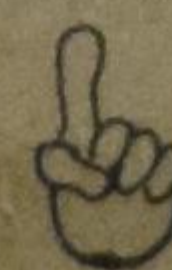
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Wat zou Jezus doen?

Het is niet altijd gemakkelijk om te weten wat God van ons vraagt. We horen de eis van God in de tien geboden elke zondag in Gods huis. Dat hoop ik tenminste. Ik hoor nl. dat men hier en daar van die goede gewoonte, die al uit de middeleeuwen stamt, af wijkt. En toch al horen wij die eis elke zondag, de vragen naar Gods wil voor ons persoonlijk worden telkens weer gesteld. Er is een zekere spanning tussen Gods wet en ons leven. In die spanning wordt soms een oplossing geboden door u te laten vragen: wat zou de Heer Jezus doen in mijn geval?

In een boek dat nogal opgang gemaakt heeft in onze kring wordt deze vraag aan de gemeente voorgehouden als de oplossing voor een meer intensieve heiligmaking. En de predikant die zijn gemeenteleden aanmoedigt om elke dag geregeld te vragen: wat zou Jezus doen in mijn geval? ziet grote dingen gebeuren in zijn gemeente, en ook in zijn eigen leven. Sheldon houdt in dit boek "In His Steps" de mensen met grote ernst voor: vraag toch bij alles wat u doet: de verdeling van uw werk, het kopen van uw benodigdheden, de inhoud van uw brieven, uw ontspanning, het drinken van sterke drank, het roken van sigaretten en sigaren, enz. wat zou de Heer Jezus doen in mijn geval?

Toch doet het ons vreemd aan om te vragen: wat zou Jezus doen in mijn geval? Al is de bedoeling van Sheldon wel goed, we kunnen zijn methode toch niet aanbevelen. Ik voel er iets in van wat Paulus noemt: de Heer Jezus van boven naar beneden brengen. Ik geloof ook dat men zo gemakkelijk zijn eigen geweten projecteert als hetgeen Jezus zou zeggen of doen. En dan wordt de uitleg van Gods wet erg subjectief. En blijkt er ook groot verschil te ontstaan tussen verschillende leden van de gemeente.

In de Middeleeuwen trachtte men de spanning tussen Gods eis en eigen zondig leven te ontladen door een navolging van Christus, die nabootsing was. Er is een oud boekje, dat begint met de tekst: Wie Mij volgt zal in de duisternis niet wandelen, zegt de Heer. En de roomse schrijver, Thomas à Kempis, voegt er aan toe: Dit zijn woorden van Christus, waardoor wij vermaand worden Zijn leven en gedragingen na te volgen. "Imitatio Christi" heet dat boekje.

Als u het leest komt u tot de ontdekking hoe vermoeiend het is. Het is wel eens een gulden boekske genoemd. Het moet zelfs na de bijbel het meest verkochte boek zijn! Maar het is door en door rooms. De kluizenaar van de St. Agnietenberg bij Zwolle, doet uitspraken die praktisch op wereld-ontkenning uitlopen, op gering-schatting van de aardse levenstaak. Hij zegt b.v.: "De Geest der waarheid is het, die ons leert het aardse te verachten en het hemelse te beminnen, de wereld gering te achten en dag en nacht naar de hemel te verlangen."

Jezus volgen dat heeft echter niets te maken met het telkens in de kerkgeschiedenis opduikend ideaal om als Jezus te zijn, en als Jezus te doen. Het werd soms zeer ver doorgevoerd, tot in het absurde. Men gaf zijn bezit weg om Jezus na te volgen in zijn armoede. Men legde een kuisheids gelofte af, omdat Jezus ook ongehuwd was. Men ging predikend door het land. Men zond naar 's Meesters voorbeeld discipelen twee aan twee uit. Op zichzelf lijkt dit onschuldig, maar omdat men daden van Christus imiteerde, kwam men er toe naast Christus' daden een serie eigen daden te stellen. En dan ging men daarop o zo gemakkelijk zijn eigen zaligheid bouwen. En... men wilde Christus niet alleen nadoen, maar men wilde hem ook nalijden. Men geselde zich tot bloedens toe. Die gedachte vindt u ook in het boek van Sheldon, men vindt zichzelf pas een goede discipel van de Heer Jezus als men voor hem geleden heeft. De oproep komt tot de gemeente: kom en lijd voor Jezus! En een van de hoofdpersonen zegt ook: Ik was in de verzoeking mijzelf te slaan met een zweep, want hij beschuldigde zich er van dat hij nog nooit echt geleden had voor de Heer Jezus.

Vragen wat zou Jezus doen in mijn geval? Of wachten op een ingeving van de Heilige Geest moet als een methode voor intensieve heiligmaking worden afge- wezen. Langs deze wegen kunnen we de Heer Jezus nooit echt volgen zoals het behoort. Volgen van Jezus dat is in allerlei omstandigheden, bij allerlei moeilijkheden denken en handelen naar Zijn Woord. Het volgen van Jezus is luisteren naar Zijn Woord, opvolgen van Zijn bevelen, doen wat Hij zegt in de Schrift.

Heel ons leven wordt nu een strijd om gehoorzaam te zijn aan God's, aan Christus' bevelen. Telkens behoren we in te gaan door de enge poort en behoren we te wandelen op de smalle weg. Die enge poort en die smalle weg zijn poort en weg van nauwe gehoorzaamheid, zoals de Kanttekening bij de Statenvertaling zegt. En in die strijd moeten wij blijven bidden: Geef, dat ik klaar en onderscheiden zie, hoe ik mij naar uw bevelen moet gedragen!

J. VanHamelen

Heil: structurele revolutie of persoonlijke bekering?

door G.J. Butselaar, overgenomen uit Gereformeerd Weekblad van 18 nov.)

Evangelie verkondigen is de mensen de weg van het heil wijzen. Daar zal iedere christen het wel mee eens zijn. Maar erg veel verder dan die uitspraak schijnen de christenen samen niet te kunnen komen. Want zo gauw de vraag valt: "en wat is dat verkondigen dan wel?" komen er omschrijvingen los, die wel dwars op elkaar lijken te staan. In de oecumene van de christelijke kerk van vandaag kun je de uitersten van de antwoorden die gegeven worden wellicht in twee woorden vatten: de weg naar het heil is de weg van de structurele revolutie, of: de weg naar het heil is de weg van de persoonlijke bekering. Alle andere antwoorden liggen tussen deze twee uitersten in.

Twee uitersten

Het eerste antwoord wordt vooral gevonden bij bepaalde progressieve theologen en radicale theologen, die diep onder de indruk zijn van de geïnstitutionaliseerde zonden op sociaal-politiek terrein: onrechtvaardige verhouding tussen arm en rijk in de wereld, de schrille tegenstellingen tussen arm en rijk in een bepaalde samenleving, de zonde van het racisme, de onderdrukking van andersdenkenden etc. Heil kan voor hen niet anders vertaald worden dan met de radicale verandering, die al dit onheil uitwist. Heil van Jezus is niet zozeer betrokken op het innerlijk van het individu, nog minder op een 'hiernamaals', maar op het 'heil'-ig leven hier en nu. Jezus' heil geeft ons de moed om ons in te zetten, desnoods gewelddadig, voor een nieuwe samenleving, tot lof van God en redding voor de mensen. Verkondiging kan niet anders dan leiden tot een structurele revolutie.

Daartegenover staat dan aan het andere uiterste het antwoord van de persoonlijke bekering. Heil is daar persoonlijke vrijheid, vrijheid van zonde en schuld door het bloed van Jezus Christus. Persoonlijke zonde en persoonlijke schuld, wel te verstaan. Pas als men zijn persoonlijke Zaligmaker heeft gevonden, kan wellicht de sociaal-economische wereldorde in het beeld komen. En dat dan ook nog alleen maar vaak in de zin van het lenigen van individuele nood, veelmeer dan het veranderen van samenlevingsvormen. De overtuiging dat deze bedeling slechts van voorbijgaande aard is, zal daaraan niet vreemd zijn.

Twee uitersten in de geloofsbeleving en geloofsvertolking

van vandaag. Op zichzelf zouden deze verschillende geloofswijzen elkaar zeer wel kunnen helpen om het evangelie nog voller, nog rijker te verstaan. Het is immers onloochenbaar dat in beide antwoorden op de vraag wat het heil concreet betekent, duidelijk de stem van de Heer doorklinkt, die also lief de wereld had, dat al wie gelooft door Hem behouden wordt.

Maar in veel gevallen komt het niet tot een wederzijdse verrijking tussen beide standpunten, maar lijkt er eerder een hevige discussie te ontstaan over wie het meest rechtvaardig in de leer is — een merkwaardige vraag onder mensen die vóór alle dingen erkennen zondaren te

Evangelisatie,

de weg

van het

heil.

zijn. Over en weer wordt verketterd. De een wordt een communistenvriend genoemd, de ander een handelaar in geestelijk opium. Het wordt dan steeds moeilijker om samen met alle heiligen de volheid van de Heer te verstaan. Om nog maar niet te spreken over de verwarring die er ontstaat voor hen die buiten de kerk staan; voor hen zal door een onbarmhartige strijd het heil wel zeer raadselachtig worden.

Ontmoeting en gesprek

Daarom is het verheugend, als ergens een discussie tussen deze twee antwoorden op gang komt. Een discussie waarbij een fundamentele openheid voor elkaar bestaat. Zo'n discussie is er kennelijk geweest in Alajuela, waar in 1976 het Fonds voor Theologische Opleiding van de Wereldraad van Kerken een consultatie organiseerde rondom de thema's 'bevrijding', 'armoede' en 'Pinksterbeweging'. Thema's die in Latijns Amerika (waar de consultatie gehouden werd) het gezicht van het christendom bepalen, maar die niet minder in andere delen van de wereld kernen van theologisch nadenken zijn. Met een ruime marge zou men kunnen stellen dat de bevrijdingstheologen op de vraag naar 'wat is heil?'

vooral het antwoord van de structurele revolutie geven, terwijl de Pinksterchristenen eerder wijzen op een persoonlijke bekering. Beiden zijn op hun wijze met het probleem van de armoede bezig. De twee uitersten ontmoetten elkaar daar.

En in die ontmoeting is er, gezien vanuit onze probleemstelling, opmerkelijk gesproken door een bisschop van een Pinksterkerk in Mexico, Manuel Gaxiola. Hij toont zich in zijn opstel over 'Het ambt in de Pinkstergemeente' buitengewoon open, zowel in de beoordeling van zijn eigen groep, de Pinkstergemeente, als in de beoordeling van de bevrijdings-theologie.

Zoals gezegd, is de vraag naar 'wat is heil' in de Pinkstergemeente vooral beantwoord door het woord 'persoonlijke bekering', waarbij de zichtbare tekenen van het werk van de Geest een grote rol spelen. Maar, zegt Gaxiola, dat betekent niet dat de sociale problematiek niet aan de orde komt bij ons. Want de Pinkstergemeente recruteert zijn mensen vooral onder de armen van de Latijns-Amerikaanse samenleving, de armoede is present door de aanwezigheid van de gemeente zelf. Bovendien zijn de voorgangers opgekomen uit de gemeente zelf: het zijn zelf ook armen, die weten wat armoede is en die niet anders kunnen dan hun gemeente helpen te strijden om boven die ellende uit te komen. De Pinkster-voorgangers hebben niet over armoede geleerd in een comfortabel theologisch opleidingsinstituut, maar in hun leven en werk zelf! Zo ontstaat in de Pinkstergemeenten een emancipatiebeweging, die de christenen van de laagste trappen van de maatschappij brengt op het niveau van een middenklasse (vergelijk de ontwikkeling van de 'kleine luyden' in Nederland in de vorige eeuw). Gaxiola ziet gevaar voor de aandacht voor de sociale problematiek ontstaan wanneer eenmaal deze emancipatie voltooid is — dan zou men de noodzaak van de strijd tegen sociaal onrecht immers minder aan den lijve voelen.

Maatschappijkritiek en/of personele kritiek

Betekent dit alles nu dat de Pinksterbeweging minder bijdraagt tot het bestrijden van de structurele zonden in de maatschappij dan b.v. de bevrijdings-theologie? Gaxiola is daar wat sceptisch over. Hij wil graag toegeven dat deze theologie de christenen helpt te ontwaken uit de schone slaap der gerusten terwijl de wereld in brand staat. En ook dat zij ons afhelpt van het idee dat geestelijke groei iets te

Vervolg op pag. 12

Heil: structurele revolutie of persoonlijke bekering?

Vervolg van pag. 10
maken zou hebben met groei
van de bankrekening.

Reactie van de bevrijdings- theologen

Bisschop Gaxiola geeft zo de aanzet tot een interessante discussie tussen de twee antwoorden op de vraag 'wat is heil' zoals ik die in het begin formuleerde. Het is duidelijk dat ook voor hem armoede en onderdrukking een onrecht is dat bestreden moet worden. Maar niet vanuit een theologie

die een politieke strijd zoekt, maar vanuit een theologie die rijk en arm eerst met God verzoent, die een nieuwe gemeenschap van mensen schept waarbinnen — als vanzelf — armoede onbestaanbaar wordt. Over het hoe van de armoedebestrijding binnen die nieuwe gemeenschap ziet hij ook wel dat er nog heel wat studie nodig is. Maar met zijn stellingen en de rest van zijn expose doorbreekt hij de veronderstelling dat de Pinksterbeweging, althans in Z.-

Amerika, slechts bezig zou zijn met het innerlijk, en het uiterlijk van ons bestaan veronachtzaamt.

...

Een stem uit Afrika

Tot slot wil ik graag nog een Afrikaanse reactie op het betoog van bisschop Gaxiola weergeven. In Alajuela had men aan de heer Bena-Silu, een leider van de onafhankelijke Kimbanguistenkerk in Zaire, gevraagd zijn mening te geven. Welnu, hij herkende

veel van wat Gaxiola had gezegd. Hij voelde zich erg verbonden met zijn spiritualiteit, al vindt hij de Kimbanguisten meer gemeenschapsbetrokken dan de Pinkstermensen. Maar over de plaats van de sociale actie in het leven van de christen, denkt hij toch wat verschillend van zijn Pinksterbroeders.

Ook hij gelooft dat onze bedeling slechts van voorbijgaande aard is. Maar dat neemt niet weg dat de profeet Simon Kimbangu, grondlegger van de gelijknamige kerk, altijd al scherp heeft geprotesteerd tegen het kolonialisme. En dat Kimbanguisten volop betrokken zijn bij projecten ter ontwikkeling en verdere opbouw van hun samenleving. Dat Kimbanguisten openlijk positie kiezen tegen de regimes van Zuidelijk Afrika, en strijden voor de rechten van de mens. De christelijke gemeenschap zal een voorbeeldgemeenschap voor de wereld moeten zijn. Zo slechts, door niet wereldgelijkvormig te zijn, zal ze de wereld kunnen overtuigen, veranderen.

Tot zover de reactie van Bena-Silu. Het lijkt wel of voor hem, zoals voor vele Afrikaanse kerken en christenen trouwens, de twee antwoorden op de vraag 'Wat is heil' veel minder ver uit elkaar liggen. Dat zou verklaard kunnen worden uit de situatie waarin ze staan. Door de nood gedwongen, is iedere Afrikaanse kerk tegelijk een 'agent de developpement'. Afrikaanse theologie vraagt dat lichaam en ziel gelijkelijk delen in het heil.

Zonder nu te willen beweren, dat de kerk in Afrika de oplossing voor onze vraagstelling al heeft, zou het toch best eens kunnen, dat het woord, dat beide 'traditionele' antwoorden overstijgt, uit dit continent moet komen.

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Schetsen over Job (6)

Job als priester en rentmeester

Job 42:7-17

Job als voorbidder De kwade vertroosters bestraft.

Na de genezende confrontatie tussen de Here en Job bestraft de Here de vrienden van Job vanwege hun slechte troost, hun loon-naar-werken-theologie. Ze moeten een schuldoffer brengen en naar Job gaan, zodat die voor hen kan bidden. De rollen zijn volkomen omgekeerd: De vrienden hebben Job nu nodig en zijn in grote nood. Job treedt hier op als de biddende priester, en alleen terwille van Job worden de vrienden vergeven. Dit betekent eerherstel voor Job, die niet capituleerde in de strijd om de overwinning van het Godsrijk.

Merkwaardig is, dat God in v.7 zegt: —Gij hebt niet recht van Mij gesproken. M.a.w. de slechte vertroosters hebben een verkeerd beeld van God getekend door Zijn genade te miskennen met hun "wijsheid"-axioma: Je krijgt wat je verdient.

We zien Job hier als de priesterlijke voorbidder op dezelfde lijn staan als andere grote voorbidders in de Bijbel, zoals Abraham en Mozes en Samuel. Zij wijzen allemaal naar de grote Hogepriester en Voorbidder, Jezus Christus, die zijn voorbede bezegelde met het offer van zijn leven. Priester, voorbidder zijn betekent: je inzetten voor anderen; niet voor jezelf, maar voor anderen te leven. We zien dat ook bij Job. Hij is nog steeds ziek en in zware rouw, maar hij raakt zichzelf kwijt in het dienen van anderen, en op die manier wordt hij bekwaam gemaakt voor het priesterschap in het Koninkrijk Gods. **Genezing na gebed: v.10**

Het is merkwaardig, dat de Here Job genas en weer rijk maakte nadat hij voor de vrienden gebeden had. Daarin zien we, dat Job zijn God onvoorwaardelijk gehoorzaamde. Hij zei niet: —Here, maak me eerst beter, dan zal ik daarna U als priester dienen en bidden voor anderen. Neen, temidden van zijn eigen ellende geeft hij zich over in gehoorzaamheid aan zijn God. Hij zoekt geen uitstel, als de

Here met zijn bevelen komt, en voert geen excuses aan.

De enorme zegen.

Job ontving veel meer dan hij ooit bezeten had. Hij kreeg zijn gezondheid terug. En daarbij twee keer zoveel als hij ooit bezeten had! Schatrijk! Verder vertelt de Bijbel ons van zegeningen in zijn familie. Zijn broers en zusters en bekenden komen als gasten bij hem aan huis. Nu willen ze Job wel weer kennen. Ze komen met woorden van meeleven en geschenken. Ook kreeg hij weer een groot gezin: zeven zonen en drie knappe dochters. Na een heel lang en diep bewogen en rijk gezegend leven sterft Job als een kind van God.

Hadden de vrienden van Job achteraf toch gelijk? Zij predikten: Loon naar werken; als je vroom bent, word je rijk. Neen, want de zegen is niet afhankelijk van de daden van Job. Job had ook geen rijkdom en andere aardse zegeningen op het oog, toen hij zich bekeerde. Het is Gods vrije genade en soevereine wil, dat Hij Job geneest en rijk maakt. Er is geen noodzakelijk verband tussen vroomheid en welvaart, of omgekeerd tussen vroomheid en tegenspoed. God is soeverein en dus in het zegenen volkomen onafhankelijk van de graad van onze godsvrucht.

Job als rentmeester

De Bijbel legt in dit hoofdstuk de nadruk op het feit, dat God zo royaal is: Hij gaf Job het dubbele van al wat hij bezeten had. Hierdoor keurde de Here Job waardig om rentmeester te zijn in dienst van Zijn Koninkrijk.

Het is een steeds terugkerend thema in de Bijbel, dat God zo royaal is. Vergelijk b.v. Ps. 34, Ps. 65, Ps. 81. Onze God is een God van overvloed; Hij is tegen karigheid, gierigheid, armoede. Hij schiep de mens rijk. De overvloed, waarmee de Here zegent, is een voorspel van de overvloed die er zal zijn op de nieuwe aarde. De dingen, die wij mogen bezitten, zijn wegwijzers naar de shalom. Ze zijn waardevol, en ook weer heel betrekkelijk.

Job met al zijn gaven en schatten heeft nu weer een grote verantwoordelijkheid, nl. om als rentmeester zijn God en Zijn Koninkrijk te dienen. Bezitten is dienst. Maar hij heeft geleerd om te leven van Gods genade, en daarom kan hij dat rentmeesterschap aan.

In de discussies over de onbillijke verdeling van de goederen van deze aarde en de armoede van velen wordt de indruk nog al eens gevestigd, dat wij ons schuldig moeten gevoelen vanwege weelde en welvaart en ons moeten "bekeren" tot een lager economisch niveau. Gods Woord veroordeelt echter niet bezit en weelde, maar roept ons op tot trouw rentmeesterschap, dat is, delen wat we ontvangen hebben, het niet alleen ten eigen bate aanwenden. De stijl van Gods Koninkrijk is overvloed. Als burgers van dat Rijk willen we graag onze welvaart delen met anderen, om zo de armoede weg te nemen uit de wereld.

In Jacobus 5:11 lezen we dat we uit het slot van het drama van Job mogen concluderen, "dat de Here rijk is aan barmhartigheid en ontferming. In Zijn liefde heeft de God des Verbonds Zijn diep beproefd kind vastgehouden en vergeven, en zo bekwaam gemaakt voor de priesterdienst in Zijn Koninkrijk. Daar loopt het in het leven van al God's kinderen op uit: de lofzang op God's genade en liefde!

Vragen: 1. Waarom was God zo kwaad op de vrienden van Job? 2. Zijn alle christenen priesters, en waar komt dat in uit? 3. Waarom is er geen waar geluk zonder priesterdienst? 4. Was God verplicht Job weer te zegenen na zijn bekering? 5. Mogen we als christenen op welvaart en rijkdom rekenen? 6. Waarom is het zo goed, om ons bezit te zien in het licht van de toekomst van Christus? 7. Zijn wij trouwe rentmeesters? 8. Is het zondig om in welvaart en weelde te leven? 9. Hoe moeten we Jacobus 5:11 verstaan? A. De Jager

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3

"En dan gaan ze op d'rui zelvrs wone," gaat de kostbaas voort. "Ze gaan eerst over de puthaak, dat wil zoveel zegge asdat ze gaan trouwen en dan gaan ze een nessesse bouwer en dat wil zoveel zegge asdat ze een groot gat in de grond graven—dan een strooien dak erop en klaar is hun huis. Ze douwen wat veenkluiten uit het kanaal op mekaar, want je moet toch een beetje muur hebben, waar? Nou en dan wonen ze daar." Hij ziet tevreden rond in zijn eigen woonruimte: "Ik heb tenminste een huis boven de grond dat niet wegrent of instort of wegwaait; ik heb wrakhout gehaald van het strand dus goedkoper kan het niet."

Van Kampen brandt zijn mond aan de hete uien; hij heeft honger want de dag was niet gemakkelijk. Voorts heeft hij moeite een indruk te krijgen van zijn toekomstig bestaan. Wat hebben de mensen gezegd? "De Kanaalmaatschap-pij moet je hebben, man! Tien jaar lang vast werk aan de wal en dik geld verdienen en doen wat je zelf wilt." Ja, ja.

Hij ziet, hoe de rook van het vuur door een gat in het dak naar buiten tracht te kruipen; de meeste rook blijft echter hangen. De vrouw gooit de deur open, wat de man doet grijnzen: "Zie je nou, we zitten anstons buiten, 't lijkt wel een paleis."

"Toch vind ik je wat duur met je prijs," bedenkt Van Kampen wat prikkelbaar. Hij ziet zijn maaltijd, het verlies van zijn vrijheid — De keetbaas verslikt zich in een grote hap; hij hoest grof. "Wat hoor ik nou met me dove oren?" roept hij rood aanlopend, "te duur? Wou jij mijn uitkoke? Er gaat geen halfe af, ik mot er nog bijlegge!" "Te duur," herhaalt de vrouw, die toch meer hoort dan Van Kampen dacht. "te duur — mot je hem hore. Me man en ik werke 't bloed onder onze nagels vandaan voor jou, je eet hier als een koning en je ken hier slape en dan doe ik je was ook nog."

"Nou, oke dan," remt Van Kampen, maar de keetbaas heeft hem door en zegt met een knipoog van plotseling begrijpen: "Ik vat 't al; je hebt de kroeg ontdekt en dat kost cente, nou laat ik je vertelle." Zijn stem daalt tot een grommende diepte, om toch boven de kinderen uit te komen: "As je drinke wil, ik verkoop jenever, maar bek houwe hierover en as je geen cente heb, zal ik je wel borge, je lijkt me een eerlijke kerel, die me niet zal berove..."

Zijn vrouw knikt instemmend. "Als het pay is, zie je nooit niemand, maar na de pay! Alle Maandagen zijn de cente verzoep in de kroeg en dan komme ze hier." Ze vliegt ineens overeind naar de kinderen: "Zalle jullie nou es stil weze of zal ik met een end hout naar jullie toe komme?"

Van Kampen zet zijn leeg etens-schaaltje op de bonkige tafel. "Albers heeft gelijk," denkt hij, "je moet even wennen."

3 Als vrouw Pieterse haar man zo bezig ziet, komt in haar de gedachte op: dat ze deze keer het volle geld in handen zal krijgen en driekwart niet naar de kroeg gaat, tenzij Pieterse zichzelf gaat feliciteren en fuiven vanwege zijn beheersing en prestaties. "Hij is niet slecht," heeft ze vaak tegen haar dochter Klaartje gezegd, "hij is een goeie ouwe sul, uit z'n eige zal hij geen drupple nemen, maar die zulplappen hier halen hem over. Kijk em nou es als een keurige vent werken, je zou toch in je armoedje willen kruipen van dank-

baarheid—" Ze schudt in een vreemde treurigheid haar hoofd.

Klaartje ziet, hoe haar vader op deze Zondag een diepe kuil graaft, die hun nieuwe woning moet worden. Hij kan goed met de schop omgaan, want hij is spitter op 't kanaalwerk. Hun eerste onderkomen was een keet, maar die is omgewaaid en dit was te begrijpen: Pieterse had de planken niet goed aan elkaar getimmerd en het dak was ook al van een borreltje voor niks, dus de eerste de beste Zuidwester nam het geval even onder handen en het gezin Pieterse zat onder de blote hemel.

"Ik maak een gat in de grond," zei Pieterse, "maar ik doe het niet zoals ze hier gewend zijn: veenkluiten tegen de wanden."

"Waarom niet?" vroeg zijn vrouw, "dat is juist lekker makkelijk als het koud wordt: je haalt de turf van de wanden af en doet er weer natte kluiten tegenan — waarom kan dat niet meer, man?"

Pieterse had met zijn ruwe hand over de borstelige kin gestreken en een knipoog naar zijn vrouw gezonden: "Je komt in een villa, wat ik je zeg. Ik heb wat planken en schroten opgescharreld en nou ga ik een betimmering maken en een bedstee in het hol en dan een dak van stro, dat kan niet wegwaaien omreden ik alles vastspijker."

Zo gebeurt het: de grootse plannen worden ten uitvoer gebracht en Klaartje tracht te helpen met het aanbrengen van hout en stro. De Maandag gaat er ook mee heen maar dat is niet erg: de meesten kunnen Maandag niet werken omdat ze vol jenever zitten, dus zijn afwezigheid zal niet opvallen. Dinsdag betrekken ze hun nieuwe woning en vele komen door een kier van de deur gluren naar de koele, beschermde woning, ontstaan uit een vierkant gegraven gat in de grond. Dit gat in de grond is niets bijzonders, maar dat andere — dat wel.

"He je 't al gehoord?" vraagt de keetbaas aan Van Kampen, als ze op een avond bij elkaar zitten omdat het buiten giet van de regen, "Pieterse heb zich in de krampen gewerkt, maar 't is voor mekaar zeggen ze."

"Beter as hier," verloochent de vrouw haar eerder gegeven visie, "ze staat op om een blikken teiltje van een plank te nemen, duwt de deur open wat de regen doet binnenstromen, maar onverdroten schept ze het regenwater uit een ton, die buiten onder een dakgootje staat: het drinkwater is hierdoor verzekerd. Dan zoekt ze schaaltes en emmers om nieuw ontstane lekken in het dak van de keet niet toe te laten dat ze hier in een waterpoel zullen verdrinken. "Pieterse werkt tenminste," grauwte ze tegen haar man, "maar jij, waarom maak jij niet wat nieuw hout op het dak? Dan lekt de boel niet zo."

"Heb 't te druk met de gasten," verklaart de keetbaas, "en zanik niet an m'n hoofd, want jij vreet er ook van."

Het bloed vliegt haar naar het hoofd, haar grauwe ogen spatten vuur. "Je zou toch niet willen zeggen, dat ik met me armen over mekaar zit, he? Wie staat te zweten voor dat loeiende vuurdiveltje? Wie jast de aarpels? Wie zorgt voor de bloedjes van kinderen? Jij doet alleen maar an je jenever-negosie; je mag me wel es wat meer cente gevel!"

De keetbaas smakt met zijn tong. Een borrel is zo goed voor een mens, hij neemt er nog maar een. "O ja," herinnert hij zich, "je krijgt zometeen weer een nieuwe kostganger, een kruier die hier komt werken; hij zoekt een huis, laat me niet lachen: de man zoekt een huis hier op de Hei en dan komt z'n

vrouw en een zoot kinderen hier in dat huis wonen. Netjes, he? Nou, die eten hier geen zak zout, let op wat ik zeg. Ik had hem toevallig bij z'n kladden en ik zeg: "Man, dat doen ze allemaal en tot zolang je dat huis niet ken vinde, ken je bij mijn in de kost. Ik heb een goed kosthuis, je kan je te barste ete en ik verkoop ook nog een goeie borrel en m'n vrouw..."

De keetvrouw zet haar handen op de brede heupen. "As je maar weet, datle met z'n tengels van me af ken blijve," tiert ze, "ik ben niet van plan iedere keer..."

"Nou, nou," sust de baas, "die heb ik toch allegaar niet meer? Heb ik geen nette man in huis gehaald an Van Kampen? Wou je een nog doolere pier hebbe? Hij vloekt wel es, maar as dat ook al niet meer mag..."

Van Kampen staat op, z'n rug voelt stram aan: het zware werk kan hij wel aan, maar zijn rug moet er nog aan wennen. "k Gaan nog effies lopen," zegt hij, de regen ingaand. Kan hij meteen eens schoon regenen.

De keetbaas knikt grijnzend met z'n dik, rood gezicht. "Doe dat," hikt hij welwillend, "je weet nooit wat je zo es tegenkomt — jonge jonge, wat hebbe we 't toch goed hier. Alles mag en niemand van de smerissen, die hier durft te komen." Z'n hoofd met de dubbele kin zakt omlaag en z'n donkere gemene ogen gluren vermaakt naar iets, wat hij in gedachten ziet.

Van Kampen duwt zijn handen in de broekzakken, het regent harder dan hij dacht, wat moet hij doen? 't Is morgen vroeg dag maar hij wil toch ook wel eens iets anders dan die bedompte keet, waar hij moet wonen. Wat een troep — wat een sfeer — Naar de kroeg gaat hij, daar is het droog en warm en niet zo smerig als zijn tehuis. Hij loopt door de modder naar de dichtsbijzijnde kroeg: een grote stevige keet met kleine ramen; hij duwt de deur open en staat in een nevel van rook en bierlucht. De petroleumlamp hangt aan het houten plafond en de kroegbaas staat met opgestroopte hemdsmouwen z'n klanten te bedienen en iedereen gelijk te geven, want hij staat hier niet om ruzie te maken, maar geld te verdienen. Hij treft het: een aantal maten van zijn ploeg hangen tegen de kast waar de jenever als water wordt gedronken. Het loopt tegen pay en als er geen geld is, borgt de kroegbaas wel, getuige de grote zwarte lei onder de kast die steeds tevoorschijn gehaald wordt.

"Als je maar niet met dubbel kriet schrijft," schreeuwt een gast naar hem, maar de baas schrijft ingespannen met het stompje kriet op de lei. "Jullie verdienen genog," zegt hij kalm, "en ik tap niet voor noppes."

Van Kampen bestelt een borrel, het gloeiende vocht glijdt door zijn keel als een wonderlijke versterking — hij neemt meteen een tweede borrel.

"Verdiene," zegt Hannes, die als "De natte" bekend staat en dit niet alleen omdat hij in het natte gedeelte van het kanaalwerk zijn geld verdient: "we verdienen veel, maar we krijgen het niet." Hij lacht zijn gebasten lach, want zijn stembanden hebben veel geleden in zijn bestaan; hij is op het werk boven alle rumoer te horen en besproeit zijn stembanden met veel drank.

"Daar he je de Natte weer," kraakt een dunne ijzige stem, "noot tevreeje." Hannes keert zich om. "Toon in de bocht," hoort hij, "de tevreeje Toon mag ik wel zegge. Wie het onderlaatst 't gehad over de Breesaap die wij met onze bloedeige handen omspliten of 't ons moestuintje is en die door de hoge heren

in bezit wordt genomen? Waar de fabrieken komen?" Een luid gelach gaat op. "Ja, daar nemen we er nog eentje op," hikt Albers "de fabrieken, jonges, hebben jullie de schoorstenen al gezien?"

"Nou," valt de kroegbaas in, "wat ik alzo hoor en ik hoor nogal es wat, zou ik zegge, maar begrijp me goed, ik weet er niks niemendal van en ik hou me d'r buiten, maar wat ik overal zo es hoor: ze make mijn niet wijs, dat alles zomaar weg wezen zal als het kanaal er eindelijk is, wat jullie!"

"Ik ga zo gauw magelijk weer vort," kondigt Bosma aan, "wat heb ik an een kale hei en blommetjes? Aan fabrieken? Hier? Wie gaat er nou in deze buurt industrie vestigen?" Het is even stil; Bosma kan soms van die verstandige dingen zeggen, zoals of hij in de toekomst kan kijken. Heeft hij gelijk? Wie zal het zeggen? Klaassen draait zijn glas in gedachten om en om. "t Wordt hier niks," voorspelt hij, "ze snijen een provincie door, nou, wat heb je dan? Twee helften en dat wordt nooit meer een." Hij knikt nadrukkelijk bij deze wetenschappelijke gedachte.

"Klaas heb gelijk," vinden de anderen ook, "het kanaal is goed voor de grote boten die naar Amsterdam varen, maar hier wordt het pietje ellende met de vraag: hoe kom ik over het kanaal. Jij zal hier wonen en je kameraden an de overkant — hoe kom je over dat kanaal? Hoe kan je dan bij mekaar gaan kaarten? We graven een kanaal en meteen graaf je je eige in de narigheden. Ze pompen de polders leeg en dan graven ze weer kanalen — "Hij schudt het hoofd om zoveel tegenstrijdigheden in zijn wereld-beschouwing. "We zullen moeten zwemmen," overdenkt Van Kampen, "maar ik heb wel gehoord, dat de Regering een openbare oeververbinding wil."

"Dan weet ik al genoeg," voorspelt een, "die verbinding komt niet of het wordt een jarenlange toberrij."

De Natte lacht bulderend. "Wat ken jij de hoge heren!" roept hij, op z'n knieën slaand, "nou, we zullen zien, de tijd zal 't leren!" Van Kampen staat op, wat de Natte doet vragen: "Heb je er nou al genoeg van?" Van Kampen knikt stug; hij staat reeds bij de keetbaas in de schuld en het brok kriet van de kroegbaas heeft ook reeds zijn naam op de lei gekalkt. "Toe, nog eentje," beveelt Albers, "je geld is goed en je heb niks af te dragen aan vrouwen en zuks. Houen zo." De kroegbaas schenkt in, want Van Kampen laat zich weer op een stoel neervallen.

"Toch wou ik maar zeggen," begint Toon weer, "asdatteme goed verdienen, maar ik vind wel, dat de slikkers meer moeten vangen dan de droge." Van Kampen keert zich naar Toon, die met zijn waterige, lichte oogjes in het vlakke bleke gezicht rondkijkt; wat een lijs, denkt Van Kampen. "Slikkers en droge?"

Albers schiet in de lach. "O, dat moet ik nog uitlegge. Kameraden, weten jullie dat ik de schoolmeester ben van de nieuwe Van Kampen? Van Leen van Kampen zozegged?" Hij slaat van louter plezier met zijn hand op de tapkast: "Moeten jullie goed hore: de baas zei, hij zegt tege me..."

"Nou," valt de kroegbaas in, ik heb onderlaatst es wat gehoord, ja, kan ik het helpe dat ik wat hoor — je zelt 't niet gelove maar ik heb 't zelvrs gehoord, maar ik bemoei me der niet mee — nou, ze willen hier een schoolje bouwen, een school."

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Births

GULDEMOND: With thankfulness to God our Father we announce the birth of our son, **WESLEY RYAN JAMES** born January 15, 1978, a brother for Marcel and Lawren. The happy parents: Adrian and Mary Guldemond, Brampton, Ont.

HELLINGA: The Lord has greatly blessed us with the birth of **LENA MONIQUE** on January 15, 1978. Proud parents are Roely & Jane Hellinga. A grand-daughter for Mr. & Mrs. R. Hellinga and Mr. & Mrs. J. Breukelaar. 52 North Street, Stratford, Ontario N5A 4G4.

HOUWER: Clarence and Marilyn (nee Blyleven) thank God, our Creator, for the safe arrival of their 1st child, **CHRISTOPHER MARK**, on Sunday, January 15, 1978. 1st grandchild for Mr. & Mrs. Len Blyleven and 3rd grandchild for Mr. & Mrs. Albert Houwer. 1st great-grandchild for Mrs. Marie Blyleven and 4th great-grandchild for Mr. B.H. Veldhuis and 3rd great-grandchild for Mr. & Mrs. K. Gruppen and 5th great grandchild for Mrs. S. Houwer.
1123 #53E, Ancaster, Ont.

TEITSMA: John & Renee Teitsma thank God for the safe arrival of their daughter, **WENDY LEE**, born January 25, 1978. A little sister for Leanne. Third grandchild for Mr. & Mrs. B. Elmers and tenth grandchild for Mr. & Mrs. T. Teitsma. And another great grandchild for Mr. A. Fiedderus and for Mrs. E. Elmers. R.R. #2 Grimsby, Ont.

WESTERMAN: We thank the Lord, who has blessed our home with the birth of our first child, a daughter, **SARAH AMY**. Born to us, December 23, 1977. Proud parents are John and Nelly-May Westerman. Twenty-seventh grandchild for Mr. & Mrs. H. Westerman, First grandchild for Mr. & Mrs. J. Woudsma, both of Oshawa.

Anniversaries

Rottevalle St.Catharines
1953 1978
On February 2, 1978 D.V. we hope to celebrate the 45th wedding anniversary of our dear parents and grandparents,
LUITSEN VAN DER MOLEN
and
RENSKE VAN DER MOLEN
nee Kampen

We thank the Lord for our parents and pray that He will continue to bless them and keep them in His care.
Tina and Arnold
Dave and Janet
Bill and Francis
Jean and John
Ben and Nellie
Shirley and Eber
23 grandchildren
2 White street, Bldg. A, Apt. 110, St.Catharines, Ontario.

Share your family news with
C.C. readers.

Anniversaries

On February 10, 1978, the Lord willing we hope to celebrate with our parents,
ANTON AND JANNY PASSCHIER
(nee Van Ryn)

the occasion of their 25th wedding anniversary. It is our prayer that God will continue to bless them in the years to come. Their thankful children:
Mary
Cor
Anna and John
Jo-Ann
John
Anton
Bernice
Trudy
R.R. #3 Blyth, Ontario.

Ommen Smithville
1953 1978
The Lord willing, we hope to celebrate the 25th wedding anniversary of our parents on February 11, 1978.

FREDERIK SLOTMAN
and
MARGARETHA SLOTMAN
(nee Jansen)

We pray that the Lord will be with them for many years to come. Their thankful children,
Hamilton, Ont.—Hennie
Burlington, Ont.—Rhea and Bill
Brunsveld
Palos Heights, Illinois—Betty,
Bernice
Open house will be held at home from 1:30 -4:30 p.m. Home address: 169 West St., Smithville, Ont. L0R 2A0. Best wishes only, please!

1953 1978
With joy and thankfulness to our Lord and heavenly Father we hope to celebrate on Jan. 31, 1978 D.V. the 25th wedding anniversary of our dear parents,

GEORGE & AUDREY
VANDERMEER (nee Van Anel)

We thank God for His love and guidance through these years and pray that He continue to bless them in the years to come.
Jan
Hetty & Charlie Kuiken, Nicole & Jacob
Gwen
Andy
Home address: 154 King St., Guelph, Ontario.

Ten Boer Sarnia
1953 1978
The Lord willing on Feb. 10, 1978 we hope to celebrate the 25th wedding anniversary of our parents
HARRY and JOYCE WIERENGA
(nee Wierenga)

We pray that the Lord will continue to bless and keep them in the years to come. Their thankful children,
Sarnia—Hank & Debbie;Melissa
Jim & Frances;Michael
At home—Janet & Paul
Marietta
Belinda
An open house will be held on Friday, Feb. 10, at home from 7-10 p.m. Home address: 1628 London Rd., Sarnia, Ont. N7T 7H2.

Obituaries

"Let the children come to me, do not hinder them, for to such belongs the Kingdom of God." Mark 10:14b
On Sunday evening, January 8, our Lord did not hinder our dear 12 year old daughter **Joyce Arlene Loenen** from entering into His Eternal Rest,

JOYCE ARLENE

was deeply loved and cherished by her parents, Edward and Gebbina Loenen, her sister Nora, her brothers Roger and Mark. With gratitude we remember how Joyce, a severely handicapped child was never hindered to hear about the Lord, to sing her halleluias, and to attend a special Sunday school for the retarded. On earth, she bloomed but now she blossoms even more in the New Kingdom where all learning barriers are removed forever and forever.

6239 152nd street, Surrey, B.C. V3S 3K8.

On Saturday, January 21, 1978 the Lord, in His wisdom, took unto Himself, after a lengthy illness, His dear child, our brother in Christ,

GERBEN TOLSMA

The last years of Gerben's life were filled with pain and suffering due to cancer. Through it all, Gerben continued confessing his love for the Lord and being a living testimony of the Love of Christ to all who met him. The Clinton Evangelism Committee expresses its sincere sympathy to Betty and the family in this difficult time. The Committee appreciated the enthusiasm and dedication Gerben had for his tasks while being a member of the Committee. We have great comfort in the assurance that Gerben has gone to be with our Faithful Saviour, Jesus Christ.
Clinton Evangelism Committee.

Op Zondagmorgen nam de Heere tot Zich in Zijn Eeuwige heerlijkheid onze geliefde man, vader, grootvader en overgrootvader

BERNARD VELDBOOM

in den gezegenden leeftijd van bijna 88 jaren. "Hij is verlost, God heeft hem welgedaan."

Chatham, 22 January 1978
R.R. #2 Kent Bridge, Ont.—M.J. Veldboom-Ruessink.

Lettelbert, Groningen—J. Veldboom; A. Veldboom-DeHaan
Chatham, Ont.—W. Veldboom; A. Veldboom-Lankhof
Kent Bridge, Ont.—M. Louwerse; G. Louwerse-Veldboom
Chatham, Ont.—B. Veldboom; I. Veldboom-Postma
Chatham, Ont.—A. Veldboom; J. Veldboom-Sterenberg
Dresden, Ont.—J. Veldboom; R. Veldboom-Elferink.
33 Kleinkinderen en 2 Achterkleinkinderen.
De begrafenis heeft plaats gehad op 25 January 1978 in Maple Leaf Cemetery, Chatham, Ont.

Obituaries

"Dan ga ik op tot Gods altaren tot God, mijn God, de bron van vreugd"
Psalm 43 vers 4

Op de leeftijd van bijna 99 jaar nam de Here tot Zich onze lieve moeder, grootmpeder en overgrootmoeder

D. ERINGA — LEENSTRA

sedert 1951 weduwe van Jan Eringa.
Hamilton, Ont.—R.Kroeze-Eringa; H.W. Kroeze
Sneek—J. Eringa;
P. Eringa; T. Eringa-Krui
A. Eringa; J.C. Eringa-deRuig
Pretoria (Z.A.)—A.E.v.d. Plaats-Eringa;G.v.d. Plaats
Coevorden—J. Eringa; J. Eringa-Burgers
Apeldoorn—T. Quartel-Eringa
Eefde—G. deVries-Eringa; P. deVries
kleinkinderen en achterkleinkinderen.
Sneek, 12 Januari 1978; Correspondentie-adres: A. Eringa, Lindenlaan 7, Sneek. De Begrafenis heeft plaats gehad op Maandag 16 Januari te Sneek.

Obituaries

The consistory of the Grande Prairie-La Glace Christian Reformed church extends its sincere sympathy to its member, Mrs. Pauline Postman, with the passing away of her husband,

MR. GEORGE POSTMAN

at the age of 79 years. We also extend our sympathy to the children, Delwyn and Janice Postman, Gary and Janeen Vanden Berg, Frank and Marlys Zee, and Paul and Georallynn Saunders. May our God sustain this mourning family in the glorious truth that Jesus is the resurrection and the life to all who believe in Him. For the consistory: President: C. Tuininga, Secretary: M. Klunder.

On Friday, January 20, 1978 the Lord took home after a lengthy illness at the age of 73,

EBE RAUWERDA

beloved husband of Tjitske Brouwer and dear brother and brother-in-law of,
Bergum (Fr.)—Roel & Geertje Rauwerda (Brouwer)
dear uncle of:
Bergum (Fr.)—Keimpe & Ytje Rauwerda
Zwaagwesteinde (Fr.)—Willem & Tiete Rauwerda
Simcoe, Ont.—Kees & Tina Rauwerda
Klaas & Emma Stoeper
Clarence & Gerdy Boer

Personal

Christian Reformed gentleman, age 47, in Central Alberta would like to correspond and or meet with lady age 35-45 preferably of same denomination but will not consider anyone who has been divorced or separated. Please write to #4250, Calvinist Contact, 99 Niagara street St.Catharines, Ont. L2R 4L3.

Single Christian gentleman wishes to meet single christian girl. I am 27, object marriage. Send letters to Box 4254, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Young married couple is willing to housesit for anyone in the greater Toronto area for June, July, and August, 1978. Will pay utilities. Write to Box 4253, c/o Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Nurse, early 30's, would like to correspond and/or meet gentleman 30-35. Likes music, reading and travel. Please respond to: Box #4258, Calvinist Contact, 99 Niagara Street, St.Catharines, L2R 4L3.

For Rent

Te huur voor 4 maanden of langer, ons gemeubileerd elec. verwarmd, 2 slaapkamer huis, met bloemen — en groentetuin in het land van aardbeien, kersen, tomaten en appels. 1 mile van de kerk en 9 mile van strand met duinen. Voorwaarden nader overeen te komen. The Wynias, 4 Church St., Bloomfield, Ont. K0K 1G0. Telefoon: 613-393-3405 van 9 februari-24 februari 613-825-1018.

Cottages

SANDY BAY CAMP

Looking for a nice quiet vacation site. Try Sandy Bay Housekeeping cottages on Rice Lake. Our facilities include: Sandy beach, safe swimming, boats, motors, fishing licences, bait, ice and fully equipped store. For reservations call (705) 696-2951, R.R. #1 Hastings.
Don and Irene Crann
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Real Estate



\$165,000. Selling as an on going Dairy operation. 100 acre farm. 25 Holstein cows. M.S. quota. Bulk milk tank, all dairy equipment and farm machinery included in price. Modernized 4 bedroom home, carpeted, and fireplace in Living room. Barn in good condition, with steel stalls, pens, stable cleaner and silo. Nearly new implement shed. Located in good farming area, 4 miles from town. **Call Joe Mayne. 1-519-638-2664.**

\$290,000. 200 acre farm, mostly workable. 15 acres wooded. 58 Holstein cows and quota, milking equipment, and all other barn equipment included. Large modernized Dairy Barn, 68 ties in 2 rows. 4 maternity pens, heifer pen, new steel grainery. Stable cleaner. 20 x 72 silo with unloader and roof. 2 storey, 3 bedroom home. Highway location 4 miles from town. (population 10,000) **Call Gerry Wierls. 1-519-638-2608.**

\$120,000. 199 acres. 116 workable. Bank barn with milkhouse, cooler, and equipment. Steel implement shed and 2 graineries. 5 bedroom 1½ storey brick and frame home with all conveniences. **Call Gerry Wierls. 1-638-2608.**

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Located on Highway 8, 1 mile West of Grimsby. At present operating a fruit farm supply business. Buildings contain large storage sheds, and a very large cold storage building. For information phone: 416-945-8155.

GUELPH

Plan now for summer building. Approx. 6 miles east on Hwy. 24 Erin Twp. Nice country living, have your house built on approx. 130 ft. x 130 ft. lot. Build also Burlington, Waterdown area, a few lots to choose from, or your own.
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Burlington, Ont. L7R 3X5
or Phone 335-1525
5 year Hudac warranty.

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J. VERHOEVEN Construction
4123 Upper Middle Road
Burlington, Ont. L7R 3X5
or Phone 335-1525
5 year Hudac Warranty

Private Sale

110 acres farm, 95 workable, 9 room good house, 2 barns, garage, and implement shed. Close to Brantford. Please write to: Box #4259, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

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Business and Equipment only. 5 Stations plus paint booth, priced to sell at \$32,000.00.

150 Acres

130 acres workable, presently used for cash cropping, has a 40' x 80' barn with tie ups and an older 3 bedroom home. Asking \$168,000.00

Call Simon Erkelens at WM. E. HAJDU REAL ESTATE LTD. for further details. Office: 519-863-3539 or Evenings at 519-863-2942.

For Sale or Rent with option to buy in St.Catharines. New 3 or 4 bedroom home on Culdesac lot. Walking distance to Calvin Christian grade school, Beacon Christian High School, and the Christian Reformed Church. For more information write: Mr. Henry Poortinga, 25 Old Oxford Rd., St.Catharines, Ont. L2M 2J7 or phone [416]934-1689.

Turkey Broilers

534,000 Basic Quota, 2 barns, 1 with Choretime feeders, 1 with automatic hanging feeders, Woods brooders, Red Waterers, cistern & drilled well. 77 acres. 3 bedroom home. Call Keith Miller. 416-774-7624, evenings 774-4077

Rooke Real Estate Ltd., Realtor
Dunnville, Ontario

Ministers wanted

KILDONAN: Kildonan Christian Reformed Church in Winnipeg, Manitoba seeks to call her next Pastor. Our minister hopes to begin his new task for the CCRCC next July. We have considered together our needs and hopes as church in the city. We now invite inquiries from ministers. Please contact Mr. A. Koene or Rev. A. VanEek at the church address: 225 Sutton Ave., Winnipeg, Man. R2G 0T1.

Help wanted

Needed a responsible man to drive a truck for greenhouse and wholesale business.

Renkema Florists Ltd.
R.R. #3, Beamsville, Ont. L0R 1B0
telephone: 416-563-8961

Required experienced married man to take complete care of broiler chicken operation in choice South Alberta location. Well above average wage and holidays in return for good care. Modern home available. Close to CRC and school. Apply to Box #4252, Calvinist Contact, 99 Niagara Street, St.Catharines, Ont. L2R 4L3.

Wanted experienced worker on modern 100 cow dairy farm. Married or single. House available. Wages negotiable. Send all replies to A. Vonkeman & Son, Box 4, Iron Springs, Alberta T0K 1G0. Phone: 738-4442 or 738-4453.

Would like to have help in the household, motherless home, have 6 children, 3 boys, 3 girls. Write: George Stad, Box 2031, Smithers, B.C. V0J 2N0.

Experienced person for modern dairy farm in Clinton area. Must be steady, reliable and capable of responsibility. Good house available, wages negotiable, references preferred. Phone 482-7811.

Employ Wanted

Student, 19, would like summer employment on dairy farm. Able to start May 1st. Room and Board needed. Write: J. Desnoo, P.O. Box 510367, University of Guelph, Guelph, Ontario, N1G 2W1 or phone 824-9752.

I am looking for any type of work, somewhere between Grand Rapids, Mich. and the Hamilton, Ont. area. Have 12 years experience in shipping and various traffic duties, including cost analysis and forecasting. Salary to be sufficient to support a family with three children. Telephone 1-416-689-4833 (collect).

Guy 17 years old is looking for a full time job on a dairy farm starting in the middle of June. Experienced. Please write: Cliff Vanderploeg, c/o Leo Miedema, R.R. #1 Jarvis, Ontario, N0A 1J0.

2 boys ages 16 and 17, are looking for work in the summer. Any type of work, indoors or out. Would prefer work outside the Niagara Peninsula. Please write: Ed Korevaar, 66 Ghent St., St.Catharines, Ont. L2N 2C9 or phone: 416-934-2641.

Graduate student, 18, looking for full time employment year round on a modern farm. Also wishes to live with family on the farm, willing to start in June.

Write to: Rob Roorda
30 Melvern Crt.
Kitchener, Ont.

Teachers Needed

BOWMANVILLE: Durham Christian High School invites applications for the position of a geography teacher, beginning September 1978. Please send all communications to: Ren Siebenga, principal, Box 238, Bowmanville, Ont. L1C 3K9.

DRAYTON: The Calvin Christian School requires a principal teacher for the 1978-79 school years. Please send letters of application and complete resume to:

John Tamming, principal
Box 141, Drayton, Ont. L0G 1P0

DUNDAS: Calvin Christian School will be in need of a teacher for grade 1, beginning September 1978. Please send your letter of application including a short resume of qualifications, experience and general background to: Garry Glasbergen, principal, Calvin Christian School, R.R. #2, Dundas, Ont. L9H 5E2. Telephone: school 416-627-1411 or home 416-627-5323.

Teachers Needed

GUELPH: The John Calvin Christian School is in need of a teaching principal for 1978-79. Please direct inquiries to: Agnes Struik, principal, 290 Water St., Guelph, Ont. N1G 1B8. Telephone: School (519) 824-8860 or home (519) 882-4462.

HAMILTON: The Education Committee of Calvin Christian School (Hamilton) invites applications for teaching positions for 1978-79. Based on the intentions of the present staff some have indicated that they will definitely not be returning in September 1978. Positions will be available in the primary (1-3) and junior (4-6) divisions. Please request an application blank and additional information from:

W.H. Hultink, principal
Calvin Christian School
547 West 5th Street
Hamilton, Ont. L9C 3P7
phone: 1-416-388-2645 (school)

LINDSAY: Heritage Christian School (Elementary) Lindsay, Ontario, opening in September 1978, invites applicants for the position of principal/teacher. Prior classroom experience required. Immediate response requested. Send resume to Heritage Christian School, Box 724, Lindsay, Ontario, K9V 4W9. Agreement with school's evangelical constitution required.

PORT HOPE : Northumberland Christian School Association intends to open an elementary christian school in September 1978 and invites applications for the position of principal and teachers. Those interested, please write for application form to the Association at Box 554, Port Hope, Ont. L1A 3Z4. Attention Education Committee.

Teachers Needed

ST. THOMAS: Ebenezer Christian School has a grade 1/2 combination vacancy, beginning September 1978. Please send all inquiries to: J. Pouli, principal, 77 Fairview Ave., St. Thomas, Ont. N5R 4X7. Telephone: 519-633-0690 (school).

SPRINGDALE: The Springdale Christian School will be in need of a teaching principal for the coming school year. For information or application forms please contact Mr. Wilms, principal, R.R. #4, Bradford, Ont. L0G 1C0, Telephone: 416-775-2651 (school) or 416-775-2551 (home).

WATERLOO: Cambridge District Christian High School is soliciting letters of application for positions in Math/Science and Communications for September 1978. Send letters and resumes to:

John Vanasselt, principal
Box 244, Waterloo, Ont. N2J 4A4
Telephone: 519-885-0560 (school)

WOODSTOCK: John Knox Christian School Society is in need of a grade 2 teacher. Duties to commence on March 1978 or sooner. Salary commensurate with experience. Send full resume with application to: John Knox Christian School Society, Woodstock, c/o Chris VanLaren, board Sec., Box 201, Innerkip, Ont. N0J 1M0.

Teachers Needed?
Advertise with us.

Help wanted

Applications are invited for mature dedicated Christians for the position of

Secretary/Bookkeeper

The full time position requires the ability to deal with people of all ages, a thorough knowledge of bookkeeping and typing skills, and be secretary to the principal. Interested applicants should be available at the latest by July 1978 and direct all enquiries to:

Mr. H.K. Vandezande (principal)
15353-92nd Ave.

Surrey, B.C. V3R 1C3
or phone (604) 581-1033 (school) or
(604) 581-4938 (evenings)

Interviews will be conducted, d.v. in Sarnia (Mar. 1); Woodstock (Mar. 2); Toronto (Mar. 3).

The Search Committee of the Board of the Ontario Alliance of Christian Schools invites applications for the position of

Executive Director

of the Ontario Alliance of Christian Schools. OACS is a service organization oriented to the needs of its 60 member schools in Ontario. The OACS is District X of the National Union of Christian Schools. The specific aims and objectives of the OACS and a specific task description is available upon request. Please direct inquiries and correspondence to:

W.H. Hultink, Convener,
OACS Search Committee
547 West Fifth Street
Hamilton, Ontario
L9C 3P7
1-416-388-0435

Interviews with interested applicants will be scheduled as soon as possible. The position is presently under an interim arrangement. The successful applicant should be available by June 30th, 1978 or prior if possible.

Toronto District Christian High School

Qualified applicants are sought for possible vacancies in the following subject areas:

Biology
Mathematics
English
French
and Theatre Arts

Send applications to:

Mr. Wm. Barneveld (Principal)
c/o Toronto District Chr. High School
P.O. Box 527
Woodbridge, Ontario
L4L 1B3

ST.CATHARINES CHRISTIAN SCHOOLS

Beacon Christian High School

Invites applications from new or experienced teachers to fill possible full-time openings or combinations in the following areas:

Math, Science

Music for classroom instruction
choir and band program in the high school and senior elementary classes.

Commercial Subjects, and Bible

Applicants are asked to write or phone:
John Vriend, principal, 2 O'Malley Drive
St.Catharines, Ontario, L2N 6N7.
Phone: (416) 682-2283 (school)

Calvin Memorial Christian School

Applicants are invited for the following positions:

a Primary teacher
a Junior teacher
an Intermediate teacher
a Special Education co-ordinator

a Music teacher for classroom instruction, choir and the band program in the senior elementary classes and high school.

Applicants are asked to write or phone:
John Stronks, principal, 300 Scott Street
St.Catharines, Ont. L2N 1J3
Phone (416) 685-0582 (school)

BOOKS

Keeping an eye on global economics

Worldwatch Institute Papers

Reviewed by Harry Houtman

In its own words found on the inside of its publications, the Worldwatch Institute is an independent, non-profit research organization, created to identify and to focus attention on global problems. Directed by Lester R. Brown, Worldwatch is funded by private foundations and United Nations and governmental agencies. Worldwatch papers are written for a worldwide audience of decision makers, scholars and the general public.

It's literature is scholarly, authoritative, and insightful. Although not Christian per se, it presents valuable information and understanding of some very critical issues fac-

ing humanity now. The worldwide perspective it brings to an issue is particularly appreciated.

The researchers of Worldwatch bring outstanding reputations and credentials to their work. For example, the director, Lester R. Brown was formerly a Senior Fellow at the Overseas Development Council, and administrator of the International Agricultural Development Service of the U.S. Department of Agriculture. He is also the author of *Seeds of Change*, *World Without Borders*, *In the Human Interest*, and *By Bread Alone*.

The researchers and writers generally rely on highly respected and authoritative sources for their information. This can include United Nations publications, government publications, and the opinions and analysis of highly

respected scholars. The value of these publications seems to center particularly in the fact that they have the interest of the global human race in mind rather than the well-being of some particularly country, government, industry or pressure group. Generally the publications are slanted to conserving the world's limited resources, encouraging intermediate technology, and fostering as much self reliance as possible in a highly interdependent world. Principles, theories, ideas and ideals are also illustrated with every-day examples, charts, statistics and graphs. The conclusions are often stated in a "soft spoken" manner, or understated. Instead of screaming "crisis, crisis, what will we do!", the authors evaluate severe problems calmly, thoroughly and frankly, and then suggest possible answers that

may take years and years to work towards.

For example, pamphlet 2 is entitled "The Politics and Responsibility of the North American Breadbasket." Lester Brown discusses the world's sources of grain and cereal crops, how they are consumed, and who consumes them. Brown explores the trends over the last few decades, the impact of fertilizer, mechanization and development of new strains. He also explains the impact of trade policies, inflation, and the energy crisis on food production. One of his many conclusions (based on reliable sources), is that at the beginning of the 1973 harvest season, world reserves of food (grain and cereal) had dropped to 39 days, the lowest in modern times. He is also sympathetic to the problem of the farmer who can not be expected to

hold neither this limited nor any larger reserve of grains at his own expense, nor should the farmer be subject to the highly fluctuating prices, for example in soybeans and wheat. Wheat was around \$2 a bushel in 1972, over \$5 in 1975, and is down again below \$3.

Other concerns of Worldwatch booklets are the shortage of firewood in poorer countries, Solar energy, the possible dangers of nuclear energy, and even national security. Each booklet is between 40 and 80 pages in length and has excellent footnotes for further reference material.

A complete list is available from CSS, and these can be ordered from CSS as well for \$1.50 each. CSS 455 Spadina Avenue, #210, Toronto, Ont. M5S 2G8.

Penetrating the iron curtain with the Word

Mission Possible by Hans Kristian with Dave Hunt; paperback, 180 pp. \$1.95.

Reviewed by Berta Hosmar.

During the last decade we have seen many books on the market which deal with the persecuted underground church behind the Iron Curtain. *Mission Possible* is also one of these books. Hans Kristian, a Danish minister, feels that God has called him to smuggle bibles into Eastern European countries.

Brother Andrew, in his book *God's Smuggler* also tells his readers about his efforts to take Bibles to Russia. Yet the two books are entirely different, and each one is worth reading.

Mission Possible is hard to put down once you've started reading it. It does not lack humor, and it does not go into details about torture and persecution. Instead, it makes you marvel at the miraculous ways in which God helps His children in countries where there is no religious freedom.

After reading this book you know that Rev. Wurmbrandt in his books about conditions in communist countries has not exaggerated, and you also know that God has a special love for His children in these countries.

Again and again Hans Kristian asks the question: "What church is this, where God performs miracles every day and sends signs and messages to His people to strengthen them? And what kind of a church do we have in the free world, where we enjoy reli-

gious freedom but often see half-empty churches? The author comes to the conclusion that Satan works as hard in our churches, as he does in communist countries. The difference is that the churches in Eastern Europe grow stronger despite unbelievable hardships.

It is true that if a person does not carry the mark of the beast on his forehead, he cannot find a job, and is not allowed to receive an education.

Hans Kristian tells about unbelievable poverty. A widow gives him the very best she has: a glass of water and a spoonful of jam on a plate.

A former Christian scholar who speaks seven languages

now lives in a dump and has to sweep the gutter every day with a handleless broom, to teach him humility. Yet the first question he asks Hans is: "Brother, do you think He is coming soon?" He asks this question with shining eyes and without a trace of bitterness.

A girl, Sonya, who has served secretly as a guide for Hans escapes to the free world with some relatives, after God has stricken the guards at the border with blindness, so they only see the suitcase on the backseat, and not the people. Hans himself experiences the miracle of healing after a stroke has left him partially paralyzed. This is a book that makes you think and wonder.

God, History and Historians

Modern Christian Views of History

by

C.T. McIntire



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---WORLD WIDE---

Notes Toward a Christian Critique of Secular Economic Theory

a provision paper
by Dr. A.B. Cramp
80 pages, \$2.00

(Second printing)

AACS, 229 College St., Toronto M5T 1R4



"Many thinkers have responded to the catastrophes and crises of contemporary civilization by recognizing the inadequacy of secular views of history and human nature. As they searched for alternatives, they have often used Christian views of history to probe basic issues of theology and hermeneutics, revolution and social change, culture and historiography. McIntire has drawn together notable statements by modern historians, philosophers, and theologians reflecting on this problem. They take quite divergent lines of interpretation and represent a variety of Christian traditions. Yet they share a common characteristic: Christ and Christian belief are decisive for their views of history and cultural reconstruction."

\$6.95

Available at
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